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Contents

PAGE

I. NOTES OF RECENT EXPOSITION—Dr. Manson's 'The Sayings of Jesus'—What is the True View of our Lord's Teaching?—The Fundamental Relation of Man's Will to God's—'The Kingdom of my Father'—The Theology of Saint Irenæus—'The Two Hands of God'. 325

II. LITERATURE 327

III. DOCTRINE OF MAN: MAN IN THE OLD TESTAMENT. By the Reverend JOHN MARSH, M.A., D.Phil., Mansfield College, Oxford 335

IV. IN THE STUDY—
1. Virginibus Puerisque 338
2. The Christian Year 339

V. THE TRANSLATION OF THE NEW TESTAMENT. By Professor A. M. HUNTER, Ph.D., D.Phil., The University, Aberdeen 347

VI. THE FATE OF THE LOST. By the Reverend W. W. BOTTOMS, M.A., Oxford . . . 350

VII. RECENT FOREIGN THEOLOGY. By Professor H. H. ROWLEY, D.D., Manchester . . 352

VIII. CONTRIBUTIONS AND COMMENTS—
1. Was Sergius Paulus Converted? Acts xiii. 12. By Professor JOHN FOSTER, D.D., Glasgow 354
2. The Lame and the Blind. By the Reverend ERIC F. F. BISHOP, Thabor, Jerusalem . 355

IX. ENTRE NOUS—William Paton—Neville Stuart Talbot 355

X. TITLE PAGE AND CONTENTS TO VOLUME THE SIXTIETH.

VOLUME LX. No. 12

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

CAN the results of first-rate Gospel scholarship be mediated to the ordinary reader who knows little or no Greek? Twelve years ago the attempt was made in a large volume bearing the title 'The Mission and Message of Jesus,' and having as its authors Drs. Major, Manson, and Wright. Part II, a study of Jesus' teaching according to the sources, Q, M, and L, was at once recognized as being of surpassing excellence. Then came World War II. The book went out of print. Though many clamoured for its reprinting, especially Professor T. W. Manson's commentary on the teaching, it looked as if these brilliant studies would not again be generally available. Now the Student Christian Movement Press has stepped in and earned the thanks of the whole world of New Testament scholarship by reprinting Dr. MANSON'S work under the title of *The Sayings of Jesus*. It costs a guinea, but it is worth its weight in gold. To let our readers savour its quality we propose to summarize the last section of the Introduction on 'The Meaning and Permanent Value of the Teaching.'

The teaching of our Lord in the Synoptic Gospels raises many questions. Is the ethic of Jesus practicable, or is it a collection of beautiful impossibilities? Did Christ mean it as a new law, and did He aspire to be a second and greater Moses? What truth, if any, is there in Schweitzer's description of it as an *Interimsethik*?

The charge is often made that our Lord's teaching is a beautiful dream that can never come true in a world like ours. The charge is true if it means that the demands of Jesus cannot be enacted by any parliament, or carried out by any police force. It is not true, if it means that modern life is much more complex than it was in Christ's time. The real truth is that we find Christ's teaching hard because it runs counter to those elements in human nature which the twentieth century shares with the first—pride, greed, laziness, the love of pleasure, the desire to retaliate.

All talk of Jesus' ethical teaching as a new law or a moral code is wrong, and that for two reasons. If our Lord meant His moral teaching as a new law, He was laying on His disciples a far heavier burden than ever scribe laid on the devout Jew. But Christ was no fool—and no law-giver. Second, He summed up the requirements of the Law in the twin commands of love to God and love to man—and you cannot love to order or by legislation.

What then is the true view of our Lord's teaching? This: He does not promulgate a new set of moral laws, He inculcates a new spirit and temper which should govern man's attitude to God and neighbour. He is not concerned with an academic analysis of conduct; neither is He a mere theorist in theology and ethics. He is Himself the very embodiment of His teaching. (If He inculcates the spirit of service, is He not in His own life and ministry the Servant of the Lord *par excellence*?) In what we call His ethic Jesus is concerned to reveal God's will for men and therefore God Himself. The teaching has to do with the fundamental relation of man's will to God's. Christ's demand is for repentance—'the return of the whole personality to God.' By such repentance man enters the Kingdom of God; and it is this decisive change which is throughout implied in the teaching of Jesus. This change is made possible by the new experience of God as Jesus reveals Him—a merciful Father who seeks and saves the lost. Such a transforming experience bears, or should bear, fruit in life and conduct. The examples of 'the higher righteousness' in the Sermon on the Mount are simply samples of this fruit. And 'fruit' is the right word; for the conduct Jesus desiderates is something utterly spontaneous and inevitable. In short, what Jesus is concerned with is the achievement of good living; and what He supplies is direction, not directions, a compass, not an ordnance map.

But did not Jesus believe that (in Schweitzer's phrase) 'the hammer of the world's clock was ready to strike'; and if so, is His teaching not

an ethic for the interval between His ministry and a soon-to-be-expected end of the world? Professor MANSON evidently believes with Schweitzer that Jesus thought the end of the world was coming very soon. We may disagree with him on this score, while accepting his contention (as against Schweitzer) that if the object of Jesus was to guide His followers that their lives should fit into the great purpose of God, it matters little whether that purpose is realized in ten or in ten thousand years. But we should also like to add that if the ethic of Jesus is set in a framework of belief in a speedy end of the world, it is passing strange that He does not phrase His demands differently. Thus He says that men are to be perfect because their heavenly Father is perfect, not because the world may end to-morrow. And He forbids His disciples to lay up treasures on earth, not because the crack of Doom may ring out any day, but because where their treasure is, there will their heart be also.

Professor MANSON begins and ends with a salutary caveat. We must not confuse the ethic of Jesus with the Gospel. For the Primitive Church the central thing was not the Sermon on the Mount but the Cross on the Hill and the Empty Tomb. Jesus was primarily a Saviour, not a Teacher. The teaching of Jesus, he says, is an essential part of the Ministry, but it is not the whole. 'The essence of the Gospel is that Jesus—His life and death and victory over death, His ministry, His teaching—Jesus is the divine act, the fulfilment of God's redemptive purpose, the incarnation of the Kingdom of God. The ministry of Jesus is no mere prelude to the coming of the Kingdom, nor even a preparation for it: it is the Kingdom at work in the world. His ethic is no mere "interim ethic" to bridge the gap between the present and the future: it is the will of God which, whenever and wherever the Kingdom comes, is done on earth as it is in heaven.' The key to the whole New Testament lies in one phrase —'the Kingdom of my Father.'

And that is finally and truly said.

The Rev. John LAWSON, M.A., who has already contributed to the study of Wesley, has received the Degree of B.D. of Cambridge for a Dissertation on *The Biblical Theology of Saint Irenæus*,[1] It is a careful and competent piece of work, and well worthy of the academic recognition it has received. The author's aim is to establish in a more systematic way than has been done heretofore the primitive and Biblical character of most of the important ideas of Irenæus. As Seeberg says, 'Irenæus is a Biblicist, and the first great representative of Biblicism.'

On one particular point, the doctrine of 'The Two Hands of God' and its origin and source, the author claims to have made a possible contribution to the study of Irenæus. It is certainly not a doctrine of which we hear much in Christian dogmatic systems, and yet it is one of at least theological interest. In his use of it Irenæus sought to counter the Gnostic doctrine of God, with its intermediaries between God and the world.

First let us observe that in many texts Irenæus describes the Son and the Holy Spirit as the creative Hands of God. Here is a leading passage from the fourth book of the *Adversus Hæreses*: 'It was not angels who made us, nor who formed us. For God did not stand in need of these, in order to the accomplishing of what He had Himself determined with Himself beforehand should be done, as if He did not possess His own hands. For with Him were always present the Word and Wisdom, the Son and the Spirit, by whom and in whom, freely and spontaneously, He made all things.'

The Hebraic flavour of this is obvious. The 'arm,' 'hand,' or 'finger' of God was a regular Old Testament metaphor for the representation of God as in action in this world. By his use of the phrase, 'the hand of God,' Irenæus hoped to convey the truth that it is the Supreme God Himself, and no intermediary, who is engaged in creative activity in the world of men. And as the Christian doctrine of the Trinity spoke not of one, but of two Divine active Presences in the world, Irenæus speaks both of the Son and of the Spirit as God's 'hands.' Thus he preserves the equality of Divine status between the Son and the Spirit.

It is sometimes held that Irenæus entertained a modalist view of the Trinity. For example, Seeberg pronounces as modalist the oft-quoted phrase, which is typical of Irenæus, that the Son is the visible of the Father, and the Father the invisible of the Son.

But it should be observed that the doctrine of 'The Two Hands of God' is held by one who is emphatic in declaring that God is seen in Christ as He is in reality, and not in some mere temporary manifestation. Indeed this doctrine of Irenæus is in inward intention (whatever may be said of its outward expression) quite alien to modalism. Like St. Paul, and unlike Sabellius, Irenæus did not feel any particular anxiety to safeguard the unity of God theologically. He took it for granted

[1] Epworth Press; 21s. net.

that the utterly transcendent God of the Hebrew and Christian tradition in whom He believed is the creator of the world, and that He can visit the world in power when He will.

Biblicist though he is, Irenæus can none the less express himself, after the manner of the Apologists, in terms of the Greek philosophy. This is a point to be noted if a one-sided exposition of his theology is to be avoided. It may be that he falls occasionally into formal contradictions as he seeks to hold the balance between the philosophical conception of God as remote and unmoved, to be defined in terms of abstraction and negation, and the religious conception he had inherited of a Living God, present and active in the world. But in this he is not alone. The reconciliation of the God of philosophy with the God of religion has been a major task of thought since the time of Irenæus down to our own day.

It is an illustration of the fact that in Irenæus the Biblical and the philosophical interests are combined, that while his doctrine of 'The Two Hands of God' provides for him a rationale of the Incarnation, he constantly uses also the Logos-theology of the Apologists, in which the need of a mediator of creation and revelation is felt to be necessary. 'The Word' is one of the titles most commonly applied by him to our Lord. 'The rule of truth which we hold is, that there is one God Almighty, who made all things by His Word.'

Loofs has suggested that the doctrine of 'The Two Hands of God' is an expansion by Irenæus of a piece of tradition from Asia Minor, which contained the notion that the Logos is the hand of God. This is one aspect of Loofs' thesis that the various and contradictory strains in Irenæus are due to an unintelligent reproduction of traditional material. But it appears safer to find the source of Irenæus' distinctive doctrine in the Bible itself, with its witness to the Incarnation. It is always the Bible that dominates Irenæus' mind.

What of the adequacy of 'The Two Hands of God' as a contribution to Christian doctrine? Mr. Lawson replies that if the Christian Trinity is an adequate doctrine, then Irenæus is advancing on right lines. If he is to be condemned, then the Church Catholic is to be condemned also. The Church Catholic was wise in relegating the claims of speculation to a secondary place, and treating the doctrine of God as a 'Mystery' to be understood only so far as human limitations allowed. The significance of Irenæus is that he prefigures this preference in the Church for the 'Mystery' over the speculative enquiry.

Literature.

WHAT IS THE CHURCH?

Over a quarter of a century ago Dr. William Temple declared that what was most urgently needed in theological investigation was a study of the doctrine of the Church. Regrettably little of consequence has as yet resulted, but the Œcumenical Movement which has recently grown to such importance, makes it evident that a primary task for all the co-operating churches is to clear up their minds as to what in nature and function the Church is. The Bishop of London in these Lectures delivered in 1947 for the Trustees of the Frederick Denison Maurice Lectureship dealt with the subject, and his Lectures are now published as *The Church, Its Nature, Structure, and Function* (Hodder and Stoughton; 6s. net). In the brief compass of one hundred and eighteen pages it is obvious that Dr. Wand can do little more than introduce the subject. Yet it is exceedingly well done. The Church in its nature is an organism, not a mere organization, though it needs the latter. The Church is the Body of Christ, in some real sense, therefore, it is a 'secondary' Incarnation. The 'notes' of unity, catholicity, and holiness are explained, and continuity is strongly insisted on. To the necessity of the latter Dr. Wand thinks the Continental Reformers were regrettably blind. Not all his readers will agree as to this.

The chapter on the structure of the Church is naturally most controversial. Is the threefold ministry primitive? is *the* question which it will probably be hardest to get general agreement upon. Excellent is Dr. Wand's argument that for the 'lay-out' of the Apostolic Church we need look nowhere but to Judaism.

As to the function of the Church, Dr. Wand will command general assent. It is to do the work of Jesus. He is sceptical of proposals that in political action the Church ought to launch a new 'Christian' political party. Any political party will evoke an opposition, and should an 'anti-Christian' or 'non-Christian' party rise to challenge the 'Christian,' more harm than good

would result. What the Church can and should do, is to aim at being a ' conscience ' to all political parties.

One heartily wishes that Dr. Wand will find time to develop this sketch of a book into something larger. W. D. NIVEN.

WILBERT WEBSTER WHITE.

Readers of ' Sartor ' will remember the stupefaction with which Carlyle received not the orderly autobiography of Professor Teufelsdröckh which he had expected, but a sheer chaos of six large bags, into which, without any method whatsoever, that disorderly man had packed a mass of papers of all kinds, from washing bills to eloquent orations, all written in a hardly legible hand, and with only a very occasional and passing reference to his own personal life. The nightmare of that fantasy has now been surpassed by sober and actual fact.

Believing that some permanent memorial of a hero of his ought to be erected, Dr. Charles Richard Eberhardt, S.T.M., has compiled *The Bible in the Making of Ministers :* The Scriptural Basis of Theological Education ; The Life Work of Wilbert Webster White (Association Press, New York ; $3.50). But that good man had apparently preserved every scrap of his voluminous writings, whether dictated at such speed that no one could take it down with accuracy, or scribbled in an impatient shorthand of his own contriving, and with all manner of contractions and singular symbolisms.

After incredible toil, this was at long last reduced to ' an imposing body of evidence,' and this chaotic mass was, in the end, quite in the Carlyle manner, limited to ' thirty-five metal baskets of primary sources.' This was carried through with zeal, and as a labour of love. But whether it was worth doing is another question.

White was a man of some gifts and of an immense indefatigability, a teacher of Hebrew and other things here and there, once with Moody and, finally, as Head of the Biblical Seminary in New York. He was obsessed by the conviction that the English Bible was not sufficiently known by theological students, and was not given its rightful place in theological curricula. And, certainly, if things were as bad as he believed, it was time that some one did something about it. For a Christianity that is not founded upon, and soaked in, Scripture is not likely to have much vitality. Only, things here are not as they are represented in this intense book. ' What a pity, then, that in our seminaries the teaching of the English Bible is often sneered at as though it were meant only for babes and dull men, and, indeed, so taught as to make the judgment seem justified.' Of British theological colleges that is just not true ; and that ' pressing,' as they say in golf, runs through the book, as when White is claimed as one of ' the three great " Hebrews " of our century.'

A main part of the volume is a description of White's methods. To me they seem much cry and little wool. But that may be due to my own stupidity. Jowett of Birmingham thought much of White. But many, I fear, will agree with me rather than with him. A. J. GOSSIP.

WEST AFRICAN RELIGION.

Travellers tell us strange tales of their journeyings through African forests ; of the gloom and the eeriness, and the sinister possibilities of that world so remote from ours. Something of the same feeling grows on one as he reads *West African Religion,* illustrated from the beliefs and practices of the Yoruba, Ewe, Akan, and kindred peoples, by the Rev. Geoffrey Parrinder, M.Th., Ph.D. (Epworth Press ; 10s. 6d. net). Here, too, we are far away indeed from anything we know. But, happily, we are in the hands of an admirable guide, who shares with us much first-hand knowledge, not easily accessible to a white man. Things of interest leap out at us on every page. Totemism, taboos, scapegoats, some particularly arresting chapters on shrines and worship and the training of devotees, secret societies, magic, oracles, strange beings like the Smallpox God, or like the Thunder God, whose priest is a blacksmith, the Supreme God, remote and rarely worshipped, but felt to be there, the rites and the ancestral cults that so largely make up the lives of these fellow-men of ours, all gathered for us at first hand with a kind of loving understanding.

One notes that these West African religions can be very practical. ' Messages are sent out regularly from the temples of Baku by messengers carrying long red poles, and they are obeyed implicitly by all the population. In December 1943 an order came from the Doum temple that market prices were too high and the poor were suffering, if prices did not fall Baku would send a plague of locusts. As locusts often appear at this season, prices dropped at once.'

So that there, too, they have their social gospel ! But one likes the priestess of Baku for being touched by her countrymen's need.

A. J. GOSSIP.

A FRENCH CALVINIST.

M. Auguste Lecerf, D.D. (Paris), Hon. D.D. (St. Andrews), was for five years before his death in 1943 at the age of seventy-one Professor in the Protestant Faculty of Theology in the Univer-

sity of Paris. He had been a Lecturer for six years before his accession to the Chair. It had been his intention to write a complete treatise on 'Reformed Dogmatics,' but the work remains unfinished, and what of it he did succeed in publishing is represented in English translation by the volume now under review—*An Introduction to Reformed Dogmatics* (Lutterworth Press; 25s. net). This work is composed of two volumes in the French, the first on 'The Nature of Religious Knowledge' (originally published in 1931), and the second on 'The Foundation and Specification of Religious Knowledge' (originally published in 1938).

Part I. of the present volume may be described as an essay in religious epistemology. The typical theories of knowledge in general are first examined—Cartesian rationalism, Baconian empiricism, and Kantian idealism; and the conclusion is reached that the theory on which a religious and Christian knowledge may best be founded should take the form of a moderate, critical, and transcendental realism. It is interesting to note that support is here drawn from the Scottish philosopher and Calvinistic theologian, Dr. James M'Cosh, who was called to the Presidency of Princeton about a century ago, and who meets with even A. D. White's approval for his attitude towards the doctrine of Evolution.

Part II. is more varied in content than Part I., but its main theme is the necessary culmination of religious certitude in Calvinistic or Reformed dogma, as determined by the external principle of Scripture and the internal principle of *soli Deo gloria*. In this part a stout apology is built up stage by stage, and the author would show us why Dogmatics must be Theistic, orthodoxically Christian, Protestant, Calvinistic, and Reformed.

The whole volume is of great interest and value to those who would make a study of the history of Calvinism in France and Holland, especially in its recent phases. For Professor Lecerf is in close touch with the subject, and has himself turned from his old teacher, M. Auguste Sabatier, who stood for a liberal theology in the Protestant Faculty at Paris, to the high conservatives among the Dutch Calvinists, especially the Kuypers and H. Bavinck. If his positive views fail to evoke a full response among English theological readers, it will not be because they have not been put forward by an acute and cultured mind, nor without conviction and enthusiasm. Perhaps it should be added that while Professor Lecerf was chiefly indebted to the Dutch Calvinists he gained no little help for his discussions from contemporary French, Swiss, and even English writers on religion and Christianity. W. FULTON.

The Swarthmore Lecture for 1949 was given by Mr. Roger C. Wilson and appears under the title, *Authority, Leadership and Concern* (Allen and Unwin; 3s. 6d. net). The sub-title is more revealing as to the real subject of the Lecture—it is 'A Study in Motive and Administration in Quaker Relief Work.' Mr. Wilson has an interesting story to tell, and narrates it well. That the Society of Friends from the first were 'philanthropic' everybody gratefully acknowledges. The problem is how did a body so free of such authority and leadership, as the churches understand the terms, come to play such an admirable part. It obviously required organization and leadership. Mr. Wilson studies this problem and his treatment of it is admirable.

It is seventeen years since Mr. M. Hiriyanna gave us his 'Outline of Indian Philosophy,' and now that accomplished writer has issued *The Essentials of Indian Philosophy* (Allen and Unwin; 12s. 6d. net). In the making of both his books he has had the advantage of the counsel and help of Radhakrishnan, in itself a certificate of his own competence for the task he undertakes. But, in truth, he makes his way with us in his own right, by reason of his knowledge of his complicated subject, and the clarity with which he writes of it. Both of his volumes cover much of the same ground. But they take different paths through it. And a comparison of the one with the other makes an interesting study. For beginners, we imagine that the former is the better starting point. But there is much matter in them both. And, probably, the latter is, in some ways, the more mature.

India, making its new start in our own day, has an immensely long history of thought behind it. Some nowadays set its beginnings as far away as 2500 B.C. It is a fascinating study. And Mr. Hiriyanna is a sure-footed and knowledgeable guide.

Two goodly, we might almost say sumptuous, memorial volumes have been recently published in which a sincere endeavour has been made to perpetuate the name and writings of one who became in the early 'nineties Professor of New Testament (Greek) Language and Literature at Oberlin College, Ohio, and early in the present century Dean of the Theological Seminary there. He was Edward Increase Bosworth, and he appears to have wielded a great influence and inspired much affection and gratitude among his students. His name and writings did not, however, become known on this side of the Atlantic.

The first of the two volumes is entitled, *The Biography of a Mind*. It is the work of Dr.

Ernest Pye, who was formerly President of the School of Religion at Athens. Its scope may be sufficiently gathered from the sub-title : ' Bosworth of Oberlin—his Principles and Practice of Religion, and those associated areas of his thought which disclose him as one who, with puissant good will in the companionships of the present, explored well the life which he believed shall be Beyond Mortality.'

The second volume, which we also owe to the zeal and industry of Dr. Pye, is entitled, *The Christian Religion and Human Progress*. It consists of ' The 1927 Spring Lectures ' delivered by Dr. Bosworth at the Athens School of Religion, together with a Selection from his published and unpublished Addresses. These writings, which reflect a clear mind and pious heart, are the outcome of the following ideas : God, a vast good will working out a vast good purpose in the universe ; Men, being urged on by the will of God to work together with Him and with each other ; Jesus Christ, the immortal Leader of the race ; The Church, which works together with the will of God under the leadership of Christ ; Life after Death, in which honest and friendly workers in all the various occupations of men will be provided with larger powers and opportunities.

The volumes are published by the Bosworth Memorial Committtee of the Board of Sponsors, New York.

It is probable that most readers of this magazine interpret the Book of Daniel very much along the lines of S. R. Driver, Charles, Montgomery, and Rowley. How this new-style orthodoxy appears to a learned Catholic exegete they will find in *The Book of Daniel*, by the Rev. C. J. Lattey, S.J., in ' The Westminster Version of the Sacred Scriptures ' (Browne and Nolan ; 12s. 6d. net). As well as an independent translation of Daniel itself, Father Lattey gives introductions to, and translations of, the ' deutero-canonical ' portions, namely, the Song of the Three Children, the Story of Susanna, and Bel and the Dragon—the last two from both the LXX and Theodotion versions.

Father Lattey favours the view that the Book of Daniel was originally written entirely in Hebrew, and that Daniel was its author. He would identify ' Darius the Mede ' with the Median King Cyaxares II. On this he joins issue with the arguments of Rowley, ' not indeed with the hope of absolutely refuting them, but rather of securing a verdict of " not proven ".' He would explain the Book not simply as an apocalypse, but as an historical writing. The villain of the Book is Antiochus IV. Epiphanes, but, on the principle of ' compenetration ' (see a longish note on ch. 11^{40-45}), Antiochus is a type of Antichrist. By this is meant that some of the things that are said about Antiochus are only to be completely fulfilled in his antitype. Similarly (on 2^{44}) there is implied the compenetration of the first and second comings of Christ. This principle is one which Father Lattey finds of great importance : ' If there is one point more than another to which I would direct the reader's attention, it is the conclusion that the full exegetical exposition of the Book of Daniel must take into account, as it were, three historical planes, that of the persecution of Antiochus IV. Epiphanes, and of the first and second comings of Christ, our Lord.'

In a period when Marx's sardonic maxim that theory and practice are the same, and the view of modern physics that a thing is what it does, and the awakening of a social conscience were all combining to reinforce the Apostolic dictum that faith without works is dead, there was much to favour Bishop Söderblom's contribution to the Œcumenical Movement by the practical approach of ' The Life and Work ' Conference at Stockholm. The World Council of Churches has incorporated that tradition with that of ' Faith and Order,' and Söderblom must be regarded as one of the first three mighty men of the Œcumenical Movement, the others being Brent and Temple.

From this little book in the ' Modern Christian Revolutionaries ' series—*Nathan Söderblom : A Prophet of Christian Unity* (James Clarke ; 4s. 6d. net), compiled by the Rev. Peter Katz, Ph.D., from memorial articles—one can gather an impression of his charm and power and saintliness. Dr. Bell's opinion is that he will stand out in history as ' the man who did more than any other leader or teacher to unite Orthodox and Evangelical Churches of all nations and communions in a common fellowship.

Without the least inclination to dissent from such an estimate of his stature the reader may have a feeling that the sustained note of panegyric, perhaps inevitable in such a compilation, is in danger of defeating its purpose, just as there are cults that give more impression of the zeal of the worshippers than of the glory of their god.

It is encouraging to find an ordinary minister of the Church concerning himself deeply with the problems of faith and drawing out his reflections on these in a long sustained argument which at any rate testifies to a strenuous intellectual exercise. Such a minister is the Rev. J. W. Woolgar, Rector of Cherry Burton, and such an argument is found in *This Sacramental Universe :* An Interpretation of the Twentieth Century (James Clarke ; 12s. 6d. net). It is not an easy book to read, but its main contention is clear enough, that the universe and everything in it reveals the purpose

and presence of God. The author suggests that his book might almost be called 'Sacramental Materialism,' and one can understand his meaning. The argument steadily advances from material concerns to the Christian interpretation of events and 'things,' and Christ and the Church and the Sacraments are brought logically into the world view. To grapple with the strenuous argument of this book is an athletic exercise of some value, and its main thesis is certainly full of comfort to enquiring minds.

Martin Luther, like St. Paul, was too busy, often with fierce controversy, to have leisure to write systematic theology. In his multitudinous writings he sometimes seems to contradict himself, or not to have thought out some points to the end. No sooner was he dead than his followers fell widely apart on some point, all claiming, and sincerely believing themselves, to be true sons of Luther. Any one who with some confidence can tell us what Luther really believed and taught is welcome. In a little work, *The Theology of Martin Luther* (James Clarke; 10s. 6d. net), the Rev. H. H. Kramm, D.Phil.(Oxon.), Minister of the Lutheran Congregations in London and Oxford, makes a valuable contribution to help us to understand. Dr. Kramm is a scholarly but very lucid writer, and the book is well documented. We cordially recommend it to all interested in the theology of the German Reformation.

We congratulate the Epworth Press on its launching on a new venture in producing the 'Philosopher's Library.' If the first volume is a fair sample of what the series is to be, it will be a splendid enterprise indeed. The volume before us is *F. H. Bradley* (10s. 6d. net) and it has been done in the wholly admirable way one expects of the writer, Dr. W. F. Lofthouse.

The Bradley brothers were both distinguished; but F. H. Bradley was recognized by his contemporaries as one of the most acute thinkers of his time, and though several philosophies, some of which Bradley would have thought rather weird, have emerged since his day, his influence on all leading thinkers who came after him has been great. Of F. H. Bradley no biography can be written, the materials do not exist. But he can be followed through the various stages of his quest for philosophical satisfaction and self-expression; and this task of exposition with sound criticism has been done by Dr. Lofthouse, as few living could have done it. The problems Bradley discussed, for example 'Appearance and Reality,' 'The God of Religion,' and 'The Absolute of Metaphysics,' are of perennial interest; and his proposed solutions are, however provocative they sometimes may be, worth consideration.

Mr. A. Price Hughes has published a book on *Making Sense of the Universe* (Epworth Press; 6s. net). It amounts to no more than one hundred and twenty-seven pages, and contains talks on twenty-one topics. The treatment, therefore, can only be slight, and the title of the book may seem a little over-enthusiastic. The topics are very varied but one string unites them, in that all try to show how life, whether in its crises or in its everyday perplexities, becomes viewable as orderly and meaningful, only if one has faith in God. The style is sparkling, and the frequent illustrations are good.

Dr. Maldwyn Edwards is a recognized authority on Methodism, and particularly on the Wesleys. In a new book, *Family Circle*, A Study of the Epworth Household in Relation to John and Charles Wesley (Epworth Press; 12s. 6d. net), he makes a fresh incursion into this famous family history. The book had a curious expansive experience. Dr. Edwards set out to write a book on the brothers, but he found himself under the necessity of dealing with other matters and other persons. And finally it became the story of the whole Wesley family, including the father, Samuel, the mother, Susanna, that pattern of 'soft invincibility,' the sisters, and even the famous family ghost! It is an understatement to say they were a queer family. But they were, all of them, interesting, and there was a scatter of genius in most of them. At any rate here we learn much that is engrossing and not a little that is novel about one of the most notable groups of religious characters in history and about their relations with one another. It is a fascinating record, compiled with real ability and presenting an attractive picture of religious and social life at a critical epoch in the story of English religious life.

A Course in English for Local Preachers and Lay Speakers has been provided by Mr. K. Martyn Lobb, M.A., Ph.D., and published under the above title by the Epworth Press (3s. 6d. net). It contains simple lessons on grammar, on the use of words, on books and reading, and on the English Bible. Examples are given of common faults ('the call of Christ is to you and I,' 'seeing the house on fire, the fire-engine was summoned') and fine examples of the right way. The excellent aim of this book is to help those who preach the gospel to do it in the best and worthiest way. It should be said that the writer is tactful and modest, and his book should do much good.

Learning to Pray is a Manual of Christian Devotional Practice by the Rev. G. Parrinder, M.Th., Ph.D. (Epworth Press; 3s. 6d. net). It gives simple instruction on prayer, Bible reading, Church membership, the Sacraments, and the meaning of the Creeds. The aim is to ground Christians firmly in prayer, worship, and faith. There are five chapters on Prayer, The Bible, The Church, The Sacraments, and Belief. The book, therefore, is not only devotional but apologetic as well. Nothing better could be found as a scheme than the five steps in this ladder. And it should be added that the book is mainly for beginners and is simple as well as sufficient.

In an able and persuasive book, *Reason and Imagination* (Epworth Press; 5s. net), Mr. Donald Hughes, M.A., Headmaster of Rydal School, puts a plea for a training that includes the humanities. By this is meant not Latin and Greek but a regard for a discipline that is not solely scientific. He exposes ruthlessly the narrow soulless education that leaves out all that is human and all truth that is outside the 'facts' of Nature. The other avenues to truth are still open to us, and we shall ignore, or seek to by-pass, them at our peril. Particularly he emphasizes the approach to truth through poetry. But his criticism is directed generally to the materialism in which we are involved. And his argument leads him to consider the true approach to a Christian faith. The book is admirably written, simple enough to enlighten the unscholarly, and eminently helpful to any one who is weighing the pros and cons of a religious belief.

Before a Methodist Local Preacher can become 'fully accredited' he is nowadays required to pass written examinations. To enable him to cope with the Old Testament course the Rev. F. A. Farley, M.A., B.D., sometime Connexional Local Preachers' Secretary, has compiled *Study Notes on the Old Testament* (Epworth Press; 7s. 6d. net). The course is so planned that a Local Preacher may, by regular use in his spare time, complete it in six months, and the hope is expressed that the Notes may serve as a basis of study for students of all denominations. Mr. Farley, who knows his readers well, writes simply and intimately. If there is any criticism to be offered, it is that the book is written from the critical standpoint of a generation ago. For example, it is now by no means 'apparent' that the Immanuel prophecy of Is 9 is of 'a later date,' nor do 'most scholars . . . agree that the (Suffering) Servant is really a *collective* figure, and that he represents the people of Israel—or rather a loyal remnant of the people, an Israel within Israel.'

A most interesting and valuable book on the Bible has been written by Mr. Joe Brice, M.A., Ph.D., and is called *The Book Supreme*, An Introduction to the English Bible (Epworth Press; 10s. 6d. net). It is not concerned, at least directly, with critical questions. Its aim is to explain 'what the Bible is about.' Its method is both simple and original. The books of the Bible are grouped in ten chapters. The grouping is by historical reference and not by literary development. One chapter is devoted to each group, and in each chapter there are three sections: (1) a simple historical introduction to the period to which the books of the group refer, (2) a series of synopses of the books themselves with the necessary critical notes, and (3) a selection of key-passages from the books. A simple example will suffice. The first chapter is 'Nomad Israel' and deals with Genesis to Deuteronomy. The second is 'A Kingdom in Canaan,' with Joshua to 2 Chronicles. And so on to the end. The synopses are, of course, the most important part, but the historical introduction and background are equally interesting. The whole plan is excellent, and any one who uses the book as intelligently as it is written will 'know his Bible.'

The Christian in Philosophy (Faber and Faber; 18s. net) is an account of past record and a reckoning of present opportunity from the able and learned pen of the Rev. J. V. Langmead Casserley, Rector of Mamhead, and Lecturer in Sociology at University College, Exeter. The record of the past carries the reader from Paul to Augustine, through the Mediæval Philosophers, and the Rationalists and Empiricists, to Kant and his successors. The author's purpose here is, in his own language, 'to crystallize and define, as the outcome of an historical survey, the essential and perennial issues involved in the very idea of a Christian philosophy.' It is these issues which form the subject matter of the more contemporary discussions that follow, in which the present opportunity of the Christian in philosophy is assessed. Throughout the book the author is particularly concerned 'with the problems of the range and function of language, with the nature of metaphysics, its validity and possibility, and with the significance of the modern preoccupation with the philosophy of history and the influence which it may, and perhaps ought to exercise over philosophical, and especially metaphysical, thought in general. Analogy, history, and singularity are the three key words of the book.'

The author's claim appears to be to have shown that there is such a thing as a specifically Christian form of philosophy, and what method it must adopt in facing up to its problems. And it would

appear that this is only an introduction to a more detailed treatment, in terms of Christian philosophy, of 'gigantic' themes such as man's personal experience of the values, the meaning of history and the nature of the physical world.

The present volume is written in a clear and vigorous style, and shows a quality that should commend it to philosophers and theologians alike, and whet their appetite for the less general and more detailed discussions that are set down on the author's literary programme.

Dr. Albert Peel, well known for his contributions to the story of Congregationalism, and Dr. Douglas Horton, Minister of the General Council of the American Congregational Churches, have collaborated in the production of a volume entitled *International Congregationalism* (Independent Press; 5s. net), in which the first writer reviews the past, beginning with the first International Congregational Council of 1891 and ending with the meeting in 1947 of an International Committee at Bournemouth; and the second writer estimates the present and forecasts the future. The whole presents a concise and trustworthy picture of Congregationalism in the modern world; and the statement is here made that the first practical objective of the International Congregational Council is the support and strengthening of the World Council of Churches.

If any one wishes guidance for the choosing of a minister he will find the subject fully discussed in *The Call, The Choosing of Ministers*, by the Rev. C. E. Norwood, M.A. (Independent Press; 6s. net). The author is a Congregational minister of some experience, and is convinced that the Congregational way is good and efficient, when used with a spiritual sense. He has delved into the biographies of ministers, famous and not so famous, to discover what light they throw on the matter. And his conclusions will be found in a carefully written and extensively documented book which is animated throughout by modesty and an emphasis on the deeper issues involved.

No wise and faithful man can be in the Holy Ministry for long without becoming, perhaps unawares, a practising psychologist; for the relations among psychology, ethics, and religion are close and intimate. The young minister soon realizes that, without some expert guidance in psychology, he is likely to lose a good deal of time and effectiveness. Many guides have recently been offered him. One of the very best is *Psychology for Ministers and Social Workers*, by the Rev. H. Guntrip, B.A., B.D. (Independent Press; 8s. 6d. net). The author is well qualified to write on the subject, being a member of the Psychiatry Department in Leeds University, and Lecturer on Pastoral Theology in Yorkshire United Independent College. The book is written in lucid style; there is nothing here of the jungle and the jargon which characterize so many attempts to give psychological instruction. It opens well with a most useful chapter on the uses and abuses of psychology. Then it defines the scope of social and pastoral psychology. Then comes a most helpful chapter on visitation, preaching, and public speaking, full of sound counsel. Then three chapters deal with that outstanding question of our time—the problem of the anxious mind. All these are 'practical' psychology. A 'theoretical' section follows in five chapters dealing with the nature and functioning of human personality; the process of integration and moral education; personal relationships; the psychology of conscience and authority; psychology and ethics. An adequate bibliography and index are appended.

A warm welcome will be given to *An Introduction to Scripture Teaching*, by the Rev. J. W. D. Smith, M.A., Ed.D., B.D., Principal Lecturer on Religious Education in Glasgow Training Centre (Nelson; 6s. net). The author is a notable expert on this subject, and the Church of Scotland is fortunate in having at the head of the Department of Religious Education in Glasgow a man of his ability and experience. The present volume is strictly an introduction, and it is to be followed by other volumes which will deal with practical problems of teaching method. This Introduction is divided into three parts. The first—'The Aim of Religious Education'—deals with the three phases through which religious education has passed, the period of tradition (which might be called 'the dark ages'!), the period of criticism (and confusion), and the modern period (of enlightenment). This division is followed by one on 'The Bible and the Teacher,' in which the true basis for a belief in the authority of Scripture is expounded. And, finally, 'The Content of Scripture Teaching' in which the problems of Scripture teaching are discussed and illustrated by actual experience in schools.

The whole subject is in great need of illumination. In the teaching profession itself there is often a reluctance to undertake the duty of religious education largely because the teacher feels himself inadequate to the task. And where this modesty is not apparent it is sometimes replaced by a fierce and defiant practice of an almost mediæval obscurantism. A book like Mr. Smith's, so modestly and yet competently written, will serve powerfully to instruct and fortify teachers and teachers-in-training for a task which is one of the most urgent in the field of education itself.

Any one who was acquainted at first hand with the famous ministry of Dr. Alexander Whyte at St. George's, Edinburgh, will remember how constantly and with what passion he insisted on the value of prayer. It is a happy idea to reprint one of his most characteristic books and one of his most inspiring—*Lord, Teach Us to Pray* (Oliphants; 8s. 6d. net). Dr. Whyte was one of the greatest preachers in a generation which produced a galaxy of great preachers, and the warm-hearted tribute in the Preface to this book is by no means exaggerated.

The Targum of Isaiah, edited with a Translation by Mr. J. F. Stenning, Hon. Fellow of Wadham College, Oxford (Oxford University Press; 30s. net), is an important contribution to Aramaic and Targumic studies. The complete Aramaic text with superlinear pointing is that of the British Museum MS. Or. 2211, dated A.D. 1475. With it readings from ten other MSS. have been collated. The student of the superlinear system of vocalization is thus provided with reliable material for determining its original form, and, incidentally, Mr. Stenning claims that the text here edited amply confirms the accuracy of Dalman's pioneer work. Even apart from the Aramaic text, the English translation—which is printed *vis à vis* the original—will enable a reader to gain a very good idea of the general purpose and theological standpoint of the Targum. This was to bring the religious teaching of the Prophet into line with the precepts of the Law, and to make his language intelligible to the unlearned Synagogue worshipper. In an introductory chapter on the characteristics of the translation Mr. Stenning gives his readers guidance on what to expect and look for. It hardly needs saying that this book will at once take its place as a standard work in its field.

Two new volumes of the useful Bible Lesson Handbooks series have been published by the Religious Education Press. They are the *Junior Grade—Second Year* and the *Primary Grade—Second Year* (6s. net each). The same publishers have issued a new volume of their widely used series of Teachers' Guides to the Agreed Syllabuses, Junior Grade—*Heroes of the Way*, with Notes by Mr. Ernest H. Hayes and Canon F. S. Popham (5s. net). These volumes are all characterized by the efficiency of method and felicity of illustration to which we are accustomed in the Religious Education Press publications.

The Rev. William Atwell Spurrier, B.D., of Wesleyan University, Middletown, Connecticut, has given us a good book introductory to Christian Ethics in *Power for Action* (Scribners; 10s. 6d. net). A really good book on that important subject, which may be put into the hands of young people, a book which will not strike them as a collection of Sunday School talks, nor repel them by technicality, is a real desideratum, and Mr. Spurrier's effort is one of the best we have seen. He was a Chaplain in the late War and from his method of presentation one might guess that. The language is simple, the method direct, and the treatment interesting. He shows that ethics really needs religion. What men lack is not so much moral knowledge as power, and religion alone can give that. He discusses many topics of social and individual ethics, and in all is persuasive. A brief Bibliography with critical observations shows that the author has deeply studied his subject with sound judgment.

If there is one subject that interests everybody it is probably the cinema. There should therefore be a wide welcome for a book, *Watching Films* by Mr. Vernon Sproxton (S.C.M. Press; 2s. net). 'This book,' says the author, 'has been written out of a conviction that many people who enjoy going to the cinema are anxious to know how they may judge between good and bad in films they see, and that some Christians are perplexed about their attitude to the cinema as a whole.' The book attempts to do no more than introduce the subject and suggest a method whereby people may 'watch' feature films. He dedicates the book to the fifth-form Lancashire girl who, on being asked her reactions to a sentimental love film, unhesitatingly replied: 'Boy, why don't I get a break like that?' The subjects of the chapters are: A Survey of the Cinema, The Language of the Film, Be your own Film Critic, and the Christian Approach to the Cinema. There are three appendices: (1) Things to do, (2) Books to read, (3) Films to see. The book is full of interest on an engrossing theme.

The latest Tyndale Lecture, *The Divine Plan for Jew and Gentile*, by the Rev. Philip E. Hughes, M.A., B.D. (Tyndale Press; 2s. net), is an endeavour to indicate the chief lines of the Biblical teaching on its subject, 'using St. Paul's well-known parable of the olive tree in Ro 11 as a framework upon which to stretch the canvas depicting God's purposes as they affect both Jews and Gentiles.' The theme is expanded and illustrated from all relevant parts of the Bible. The standpoint of the author is obviously fundamentalist. Here is theology in the old style, rather in the manner of Calvin, from whom there are several quotations.

Doctrine of Man.

Man in the Old Testament.

By the Reverend John Marsh, M.A., D.Phil., Mansfield College, Oxford.

The Christian theologian is continually confronted by one stimulating difficulty. As he formulates his theology he has to acknowledge that the Bible is his supreme authority, and yet he knows better than any one else that the Bible is very far from being a text-book of theology. In particular neither the Old nor New Testament anywhere provides him with any systematic exposition of the nature of man. In trying to write about what the Old Testament has to teach about man the theologian can be likened to the Shaksperian critic who sets out to describe Shakespeare's understanding of Nature. His task would most properly be called one of creative exegesis. Exegesis because at any and every point his assertions would have to be supported by and derived from the actual text of Shakespeare: creative because he has to have an imaginative ear for the indirect as well as the direct word of his author, and reach a real synthesis of ideas, not simply gather a string of quotations. The more the critic knows his Shakespeare the better job he will make of discovering his concept of Nature. This method must be followed in writing about Man in the Old Testament. The more we know our text, the more we possess insight into, and sympathy for, the ideas it enshrines, the more likely we are to produce a faithful account of Man in the Old Testament.

The first thing that must be said is that what the Old Testament writers have to teach about man derives from what they have learnt about God. And they learnt about God in their national history, in the call of Abraham, in the lives of the patriarchs, in the deliverance from Egypt, in the covenant of Sinai, in the wandering in the Wilderness, in their life in Canaan under prophets, priests, and kings, in the tragedy of calamitous defeat, in the bitterness of exile and the realized hope of their return. It was after this long and strenuous discipline that the Psalmist asked the question, 'What is man?' But he asked it in reference to God. It was not the nature of man in and for itself that was his concern; it was rather the questions about man's nature that were prompted by the fact that God was concerned with him in history. 'What is man, that thou art mindful of him? and the son of man, that thou visitest him?' (Ps 8^4). The Christian understanding of man must always spring from this same source, for man's real nature and his true destiny are revealed in those things that God has done to and for him in his history. What does the Old Testament have to say to man at this point?

There seem to have been a number of different traditions, possibly contributed by different tribes or groups of tribes, as to where the history of Israel first began. One tradition seems to have started with the call of Abraham, another with the deliverance from Egypt under Moses, and so on. But when the historians of a much later age brought this material together they arranged it in the sequence that we now know. God called Abraham, and in him and his seed intended that all the families of the earth should be blessed. This tradition reveals facts about man both in his relation to God and in his relation to his fellowmen.

That God should call Abraham as the very beginning of His historical action to bless all earth's families means that man was not of his own nature and disposition so related to God that the fullness of Divine blessing could be bestowed on him. But, on the other hand, it means that this was the Divine and proper 'end' of his nature —to receive the blessings of God. Evidently a special relationship to God is the precondition of man's reception and enjoyment of Divine blessing and that special relationship is exhibited to us as one of faithful, trusting obedience.

But the series of events which above all others seems to have been normative and formative in Israel's history and in her understanding of God and man was what took place when God called and constituted the tribes by delivering them from Egypt, covenanting with them at Horeb, and leading them and disciplining them in the Wilderness to prepare them for settlement in the land of promise. In those experiences which so much of the Old Testament encouraged Israel to look back on as 'the great days,' such as Englishmen may look back on the spacious days of Elizabeth or the great days of Cromwell, a number of lessons were indelibly imprinted upon the heart and mind of the people.

First, it was seen that it was not the Divine will that man should be subject to human tyranny, or kept in slavery (Lv 25^{39-46}, Dt 15^{12-18}, especially $v.^{15}$). God's dealings with Israel implied the abolition of slavery and the establishment of freedom, which was not licence for man to do as he pleased,

but freedom for God, to be bound to him in a covenant. Man undertook binding obligations, and God made known His will and promise. What God did at the Exodus implies the abolition of all forms of slavery as a denial of the nature of man, and makes a demand upon all freedom, that it be exercised for and under Him, and find its true function and meaning insofar as the free life can be made an offering or service to Him, a concrete act of worship.

But while the events of the Exodus assert that man's proper destiny is to be free, they also show that by himself man is unable rightly to understand or use his freedom. A Divine revelation is necessary to teach man his obligations to God and his duties to his neighbour. Hence in the story of the Exodus, following upon the deliverance of Israel from bondage, there follows the revelation of God's will to His people through Moses at Sinai. The fundamental character of Hebrew law is seen at its point of contrast with Israel's experience in Egypt. Slaves had no claim upon justice, their rights were entirely denied. But the law ascribed to Moses rests upon a fundamental principle that every man, high and low, rich and poor, has the same status in the eyes of the law. All citizens are here recognized as equal (cf. Ex $21^{20.\ 21.\ 26.\ 27}$ 22^{25-27}, etc.).

Especially is the law concerned to establish the rights of those who for one reason or another are not likely to be able to fend well for themselves—the alien, the widow, the orphan, the poor, and the weak (cf. Ex 21^{22} 22^{21-24} $23^{6.\ 9.\ 10.\ 11}$, etc.). Even those who descend into the lowest depths of poverty and are sold as slaves still have rights before the law, even from the earliest law code in Exodus (cf. Ex $21^{1-11.\ 16.\ 20.\ 26.\ 27}$, etc.).

Moreover, compared with other legal codes, those of the Old Testament show a consistently superior estimate of the comparative value put upon human life. Not long ago a man could be hanged in Britain for stealing a sheep; but in the earliest Hebrew law code, the penalty fixed is one of restitution and reparation (Ex 22^{1}). The life of a thief, debased though it be, is more valuable than that of a sheep, because the man is an object of God's care and covenant in a way that a sheep is not.

Another aspect of the conception of man revealed in the giving of the law is the social solidarity of man. At present we are passing through a reaction to the recent individualism of the nineteenth and early twentieth centuries, and we consequently still find it hard to think ourselves into a pattern of thinking about man in which the social reality is at least as important as, if not much more so than, the individual. Recent Old Testament scholarship has helped us to think of the 'corporate personality' of the Hebrew people; and once we can come to see that the 'I' of many Psalms, or the figure of the Suffering Servant may well stand for what we call the nation, we are getting near the inward emphasis of Old Testament anthropology at this point. We should not judge it right to return to a system where a man and his whole family were punishable for the man's offences (though this is becoming common in modern Totalitarianism, German and Russian), so much have Jeremiah and Ezekiel done for us: but we have still much to learn about the nature of corporate life and the mutual responsibilities that it entails. Man is not simply an individual, he is much more a member of a community. And properly speaking he is not a man unless and until he is a member of the Divine community sharing its life and obeying its laws. That is the implication of the covenant between God and Israel at Sinai.

Lastly, we may note that in the early as in the late laws of Israel justice is held very precious in itself. Divine sanctions attach to it, and it may not be put aside without grievous consequences (Ex $23^{1-3,\ 6-8}$, etc.). Justice is impartial, and pays respect to no person of whatever rank and status. The roots of this conviction are in the fact that God redeemed all His people from Egypt and concluded a covenant with them all.

With some such understanding of man and his place in the world Israel entered Palestine. The transition, or better, transformation of a nomad people to a settled agricultural community exercised a profound influence on Hebrew life, religion, and thought. There was a slackening of reverent service to the God who had brought them from Egypt, because many people were convinced that the local Baalim controlled their crops. This meant that the laws of God were less honoured and that material possessions were more sought after than human rights and life.

Against this dreadful irreligion and godlessness Amos spoke forth in 750 B.C. 'They have sold the righteous for silver, and the needy for a pair of shoes. . . . They know not to do right, . . . who store up violence and robbery in their palaces. . . . Ye who turn judgement to wormwood, and cast down righteousness to the earth . . . ye trample upon the poor, and take exactions from him of wheat . . . ye that afflict the just, that take a bribe, and that turn aside the needy in the gate from their right' (Am 2^{6} 3^{10} $5^{7.\ 11.\ 12}$). Such passages could be paralleled from prophet after prophet. What is their significance?

The continual witness of the prophets is first and foremost a sign of God's love and care for His creature man. 'You only have I known ('know' is the word used of a man's intimate

knowledge of his wife in conjugal relations) of all the families of the earth ' (Am 3^2). Sometimes, as here, the proclamation of God's call to Israel sounds narrow and exclusive, but it is never wholly divorced from the thought that God's care and Israel's mission is world-wide.

We might say that the story of Israel from the time of the Judges down to the Exile and the Return is a kind of exegesis in concrete historical events of the truths we have already discerned in the Old Testament understanding of man. God again and again, through His prophets, reminds His people of what He has already taught them by His deliverance from Egypt. Amos closes his condemnation of Israel by saying : ' Also I brought you up out of the land of Egypt, and led you forty years in the wilderness ' (Am 2^{10}). The plain inference is that the lessons about the nature of man should have been more thoroughly learnt.

But the continued activity of the prophets is at the same time a sign of something else—a truth about empirical man who lives and acts in history, namely, that he is in constant rebellion against God, in constant forgetfulness of His laws, and in constant failure to treat either himself or his fellow-man as he should be treated, if he is, as the historical revelation shows him to be, a peculiar object of God's fatherly care.

It is on the basis of such a long historical experience that eventually the editors of the Pentateuch came to answer some of the questions about man's nature in the stories of the Creation and the Fall. The best way to understand these is, as critics have long told us, not to regard them as historical narratives, but rather reflections in the form of an historical narrative showing us what we might think of as having happened to man, if man is what he has proved himself to be in his history. Here, if anywhere, we get the answer of the Old Testament to the question, ' What is man that thou art mindful of him ? ' The answer is that man is the height and crown of God's created order, a being made in God's image (modern scholarship has endorsed the Reformers' views—as over against the Roman—that we may not build doctrinal statements on a distinction between ' image ' and ' likeness ' in Gn 1^{26}), made to live in open communion and fellowship with God, made dependent upon the human society of the family and upon the Divine companionship of God. That is, if we may so put it, man's essential nature, ideal man, man as he was meant to be. But that is not the historical man we know, even though historical man still bears traces of his high origin. Hence a number of reasons are advanced in Genesis as to why historical man is the rebel and sinner that he is. He has disobeyed God and been rejected from Eden (Gn 3); he had his original purity spoilt by admixture with the ' sons of God ' (Gn 6^2); or he had evil imaginations in his heart continually (Gn 6^5). The Christian Church has traditionally fixed upon the first ' explanation ' to throw light upon man's empirical condition. The important thing is to understand that in some way or another the Old Testament like the writers of the New and the theologians of the Church was aware of the need for a sufficiently ' dialectical ' account of man's nature. We are not, as Rousseau imagined, born pure and innocent; neither are we as the beasts. We come into the world with the marks of our Divine origin deeply imprinted upon our nature, though we come also with the marks of man's rebellion against God. The Old Testament sees us men of history as being confronted with a call from God to leave our self-will and our preoccupation with things to seek His will and His glory and His everlasting and righteous Kingdom. In the tragic tensions that these factors produce in the human heart we have the key to understand what is going on in history and to see what it is that properly belongs to man in this world and in the next.

This understanding of man reveals the need for religion as the source and power of responsible human life, and yet the danger of religion if it be not concrete service in the events of history but seeks to escape proper responsibilities in however fascinating a religiosity. Nothing in human life, that is to say, escapes the taint of the evil in man's nature; but likewise nothing evil has its rightful fulfilment in the true reign and realm of God.

This article has said nothing about the psychology of human nature that the Hebrews had, a psychology which is vastly different from, but (in the writer's opinion) superior to, the Greek : but this information can be gathered in one of the valuable books of Dr. Wheeler Robinson, who did more than any other one person to mediate Hebrew psychological wisdom to the modern world. He did, of course, much more than that; but that he did, and we acknowledge it here.

So, on the basis of a long history interpreted by a succession of prophets the Old Testament came to have a rich, complex, dialectical understanding of human nature, seeing its present weaknesses and inescapable failures, but recognizing its pure and potential nature in the Divine likeness itself. Such an understanding can only be called a ' vision,' or better, a prevision, for it was not until the one whom Luther calls the ' proper man ' was born that we were able to see what a man made in God's image really was like, or what man's sin had done to deface the Divine image. Here, as everywhere, the Old Testament is fulfilled in the New.

In the Study.

Virginibus Puerisque.

Getting a Uniform.

By the Reverend Wilfred Challenor, Walkden, Manchester.

'Wherefore take up the whole armour of God, that ye may be able to withstand in the evil day. . . .'—Eph 6[13] (R.V.).

There was a story in the newspapers the other day which amused me a great deal. It was about a little boy named John who went shopping with his mother and spent some of his birthday money on a little book called *Jimmy and His Little Old Engine*. When he reached home John curled up at once in a large armchair and began to read his book. He liked it so much that he finished it at a sitting, and when he had read it once he turned to the beginning again and read it a second time. And even then John was not satisfied, he turned to the back cover where there was a list of books under the heading, '*Uniform with this Volume*,' and read every word there.

John had his tea in a very thoughtful mood, and the moment he had finished he went over to his little desk, took out some paper, filled his fountain pen and put out his tongue and began to write a letter. It was addressed to the Publishers of his little book, and this is what it said :

> 'Dear Sirs,—I have just bought a book called "Jimmy and His Little Old Engine" and I like it very much. On the back it says about uniform. I have not got the uniform, and would like to know what I have to do to get it.'

A few days later the postman brought a parcel to John's home, and inside was a letter which said :

> 'Dear John,—We thank you for your letter, and are glad you liked our book. The words, "Uniform with this Volume," on the back cover do not mean clothes, but a list of books similar to the one you have. However, as you are the very first to write to us about this book we have great pleasure in sending you a uniform herewith.'

And in the parcel John found a complete Bus Conductor's outfit—cap, tickets, clipper and a shoulder-bag for the money. I leave you to imagine how John felt when he saw all this.

Now John had made an amusing but very fortunate mistake in thinking the kind Publishers gave a uniform to every one who possessed a copy of their book. But I know a Book of which it is very true to say '*Uniform with this Volume*'—and this is it—the Holy Bible.

In Eph 6[13-17] St. Paul gives a list of the things which go to make up the 'whole armour of God'—a belt, a breastplate, shoes, a shield and a helmet, and, best of all, a shining sword. A uniform even more exciting than a bus conductor's outfit! Paul tells us a great deal about this 'uniform'; he says that those who love the Lord Jesus and believe God's Word seem to wear such things as faith, hope, and love in the same way that other people wear a uniform. And he ends by saying that you will need this armour in times of danger and temptation.

When Christian, the hero of *The Pilgrim's Progress*, was going through the deep valley he saw a frightful creature, half giant, half dragon, rushing towards him, throwing showers of fiery darts as he came. Christian must have felt terribly afraid until he remembered that he was wearing God's uniform, then he took courage and drew the 'sword of the Spirit,' and that was the end of Apollyon.

A person who wears armour is called a knight. In God's army there are male and female knights, so that brings the girls in!

Here, then, is a prayer you must pray every morning if you would be a true knight :

> 'My Lord, I am ready on the threshold of this new day, to go forth with Thy power, seeking adventure on the highroad, to right wrong, to overcome evil, to suffer wounds and endure pain if need be, but in all things to serve Thee bravely, faithfully, joyfully, that at the end of the day, kneeling for Thy blessing, Thou may'st find no blot on my shield.'

A Prayer at Harvest Time.

Lord of heaven and earth,
Who givest seed-time and harvest,
Teach men to husband with skill and prudence
Nature's provision and store.
Blessing Thee for the liberality of Thy providence
we remember in our prayers
those who by hard toil
win Thy gifts for man's use.
Prosper every plan to brighten rural life,
to give richness and depth and colour
to the life of every labouring community.
May those who labour close to Thy creation
understand that they are fellow-workers with God.

Going at Nature's pace, away from rush and roar,
may they reach wisdom and patience and faith.
Keep those engaged in other occupations
mindful of their dependence
on those who work in field and mine and on the sea.
So may town and port and countryside
linked in mutual service
make the economic bond
also a bond of sympathy and understanding
between children of one Father,
To whom, with Christ our Lord, and with the Holy Spirit,
be glory for ever. AMEN.

The Christian Year.

HARVEST THANKSGIVING SUNDAY.

The Unfailing Response.

BY THE REVEREND R. J. WEDDERSPOON, M.A., CHEAM, SURREY.

'And it shall come to pass in that day, I will answer, saith the Lord, I will answer the heavens, and they shall answer the earth; and the earth shall answer the corn, and the wine, and the oil; and they shall answer Jezreel.'—Hos $2^{21.22}$ (R.V.).

One of the things most difficult for us to comprehend is our entire dependence upon God for everything that is worth having. We receive our blessings at the end of such a long chain of secondary causes that, devoid of imagination as most of us are, we cannot rightly understand what may be the originating cause, whose the chief directing hand. This passage from Hosea is, therefore, to be welcomed because it puts in graphic and arresting fashion the truth that all our bounties derive ultimately from the one source, however numerous be the subsidiary channels through which they flow. Heaven, earth, corn, wine, oil, Jezreel (Jezreel here denoting all Israel), all alike depending on the animating and originating power of God, all alike recording and passing on the response that the Creator continually makes to the need of man. Is there no answer to my question? we cry. Is there no response to my need? Of course there is an answer, says Hosea. All life is penetrated by His Presence, and His responses are being registered all through the workings of His universe. In Nature and in grace alike, in the gifts of the harvest and in the heart of man, God's response is only waiting to be discerned.

First, then, we ought to note the all-embracing character of the Divine activity.

It is a mistake to limit our thoughts of God only to His dealings with ourselves, and certainly we cannot properly hold a Harvest Thanksgiving without taking into consideration the whole realm of Nature in its vastness. God's first message to us is to be read there, in the heavens. Two things, said Kant, filled him with awe, and the first of them was 'the starry heavens without.'

Most of us have been conscious of that sense of awe. Shelley in Queen Mab, as the Fairy and the Spirit approached the battlement, gave us the great lines:

Below lay stretched the universe!
There, far as the remotest line
That bounds imagination's flight,
Countless and unending orbs
In mazy motion intermingled
Yet still fulfilled immutably
Eternal Nature's law.

It is still true that the heavens declare the glory of God. Modern physics and astronomy only reveal it the more. What rather distresses us is the thought that the earth is such an infinitesimal particle by comparison with the stellar immensities that we cannot imagine its inhabitants being of any serious concern to Almighty Power. And it is just here that we require the reminder that the same directing hand is at work everywhere. Hosea's word is right up-to-date. He is a minor prophet with a major message: the love of God has neither centre nor circumference, for it is everywhere the same. You can trace it through the heavens to the earth, and through the earth to the corn and the wine and the oil, and through the corn and wine and oil to the humblest inhabitant of Jezreel.

Next I would have you note that there is some point on the chain at which every one can connect. If we have less time, or less inclination, to view the heavens than our fathers had, or if, viewing them, our feelings are numbed or deadened by what modern science there reveals, at any rate most of us can understand our dependence on Him for the corn and the oil. It is a common experience nowadays that a Harvest Festival brings people to church in numbers that are only exceeded at Easter itself. Some deep abiding need seems there to be satisfied. His biographer tells us that Sir Edward Grey, the great Foreign Secretary, would never miss a Harvest Thanksgiving, and that if a verse of one of the hymns were omitted he felt like rising to make a protest. Here, surely, I repeat, we can all connect with the love of God, even if in matters of doctrine we find ourselves woefully at sea. For the bread that we eat, for the petrol that drives our cars for that matter, as for the electricity that is the basis of so much of our civilization to-day, we are dependent upon the gifts of God. Professor Bernal may talk as he will about science as the 'saviour' of society: the plain fact remains that science can only build, or 'save,' with the gifts that the

Creator has Himself bestowed. Let these fundamental gifts be withdrawn, and there is not much that science can do. It is God Himself who answers with the corn and the wine and the oil.

But there is something more important yet. Hosea reminds us that when God begins to answer our needs He never rests until the answer reaches Jezreel, although this may take a long time, and the answer pass through many stages. Hosea indeed declares that all the preliminary stages are but leading up to the final revelation to Jezreel, to you and me where we are.

If we come to a Harvest Festival moved by some primitive and deep-seated urge to render thanks to God for the common gifts that we cannot deny to be His and His alone, do not let us stop at that point. Rather let them point us forward to the greater gifts that He has prepared, and is preparing, for us in the development of our spiritual life. He has answered our physical needs. Can He not also supply our spiritual needs? Can He not provide the answer to all our questionings?

Many of us are in the position of those during the recent War who were continually clamouring for the establishment of a Second Front in Europe, most of whom, incidentally, were not likely to be concerned in the landing on the beaches themselves. Mr. Harry Hopkins' story has been told by Mr. Robert E. Sherwood, and he makes it abundantly clear that all arrangements for the Second Front had been made in 1942, even although the landing was not to take place until the summer of 1944. Obviously the authorities could say nothing about this: they appeared even to be doing nothing. But the answer came all right, and with power, and at the decisive moment. How very often we too are clamouring that God should do something, should decisively intervene, *not knowing that the answer is already on the way.* Professor Butterfield quotes Bismarck, surprisingly enough. 'There is a Providence that complicates the effects of your actions. It is the Providence that has in fact the last word to say about the results.' Of course! Because that is God answering! But the answer may seem to tarry. If the vision tarry, we are told, wait for it. Can we not wait for God's answer also?

We are told also to pray, Give us this day our daily bread. But the bread does not miraculously fall from heaven each morning. It comes to us after long stages of sowing and reaping and grinding and milling and baking. It comes all right, but it is because God answers the heavens, and the heavens answer the earth, and the earth answers the corn and the wine and the oil. God answers with the light that enables us to see, but the light we enjoy at this moment left the star from which it came a thousand years ago. It was on the way before the Conqueror landed on our shores.

Is not this the reason why God often answers us through our children? I think that a case can be made out for the statement that everybody prays if we interpret prayer as the expression of the intent of the soul. The tragedy is that so many people pray for the wrong thing, and the calamities of a family in its third generation may be the answer. On the other hand, and in the noble words of W. P. Paterson, 'The piety of one generation may be the intellectual splendour of the next.'

It is the third generation that is going to tell what kind of Christians you and I are to-day. God will then begin to answer, and He can sometimes answer by terrible things in righteousness. How many parents on a Harvest Thanksgiving morning are prepared to dedicate one or other of their children to the bringing in of God's Harvest in the service of the Church either at home or overseas? And how many are looking for the safest job that will bring in the biggest financial return? By the kind of answer we give to these and similar questions the set of our own souls will be determined.

When John Wesley's heart at that meeting in Aldersgate Street was 'strangely warmed,' was it entirely a fortuitous happening? Had the prayers of Susannah Wesley, that spiritual genius in the Epworth rectory, nothing to do with it? Was it not God answering, to the blessing of multitudes in our land?

If to-day we can dedicate ourselves afresh to His service who answered our needs finally and convincingly in Christ, what tides of blessing may there not be in the years to come! And when people throng our sanctuaries again in glad thanksgiving for the new life they have found in Christ, what a Harvest Festival that will be!

FIFTEENTH SUNDAY AFTER TRINITY.

Man's Valuations and God's.

BY THE REVEREND PHILIP W. LILLEY, M.A., RHU, DUNBARTONSHIRE.

'If ye think good, give me my price.'—Zech 11^{12}.

We talk a very great deal these days about the price of things. Before we buy anything we ask cautiously, 'And the price?' When the prophet Zechariah made this request—'Give me my price,' he was, of course, using the word in a figurative, not in a literal sense. Let us think then of the word 'price' as it bears upon our moral and spiritual relationships. We cannot avoid making certain valuations as we go through life. Would it not be wise if we were to go more often than we

do to the Bible for light and guidance in these matters?

In the first place, there is *the price which people put upon their fellows*. When Zechariah said, 'Give me my price,' he meant, 'What is my worth in your sight?' It is perfectly clear that the people thought very little of their guide and shepherd. They indicated this very plainly, when they weighed out thirty shekels of silver and said in effect, 'There *that* is what we think of you.' Thirty shekels of silver was the sum fixed as the compensation for an injured slave. Of course it is possible to show the poor opinion we have of our fellow-men in less contemptuous ways. There was the cynical remark of Sir Robert Walpole: 'You see with what zeal these men oppose me, yet I know the price of every man in this house excepting only three.' Of course it is not wise to ignore the estimates people put upon us. The kindly regard of our friends and neighbours does count for something positive. Yet do we not lay too much stress on and quote too often these lines of Robert Burns?

> O wad some Pow'r the giftie gie us
> To see oursels as others see us!

The point being—Do we need to be always visualizing what other people think of us, and further, even if they could see exactly what they suppose they are seeing, is it the last word on the subject? Intimacy is a difficult art and there is a considerable amount of truth in what Geraldine Jewsbury wrote to Mrs. Carlyle: 'Oh, my dear, if you and I are drowned or die, what would become of us, if any superior person were to go and write our "life and errors," what a precious mess a "truthful person" would go and make of us, and how very different to what we really are or were?'

Then there is this second question—What is *the price we put upon ourselves*? This concerns our own self-valuation. When a man talks with himself, he may put this question to his own soul: 'Give me my price.' It is often said, 'The world accepts you at your own valuation.' Again, I ask—Is this dictum really true? I am sure it is not. Indeed, a good deal of our unhappiness and discontent springs from the fact that our own self-valuation and that of the world's do not always coincide.

Assuredly Julius Cæsar did not under-estimate himself: he was once sailing in an open boat when a furious storm arose and things looked very dangerous. But Cæsar was so fully convinced of the important place he held in the world that he turned to the boatman and shouted: 'Row on, boatman, you carry Cæsar and his fortunes.' He could not imagine that his tutelary deities would let any harm come to him.

But then if we put a poor price upon ourselves, we make an equally great mistake. Esau 'who for one morsel of meat sold his birthright' is a tragic figure, not merely because he gave away for a plate of broth the rights he had as the first-born, but because he bartered something inexpressibly precious which was linked up with his family tradition and his spiritual inheritance.

> Still as of old
> Men by themselves are priced.
> For thirty pieces Judas sold
> Himself, not Christ.

Then, again, there is this supremely important question—What is *our price in God's sight*? We are living in days when the community sense is very high. The consequence is that the tendency is for men and women to be standardized; and so the individual and his worth is apt to be lost sight of. Now one of the great things that Jesus taught men was that in God's sight the poorest, the most insignificant, and the most degraded child of woman born is of infinite value. The three tales of the Lost Coin, the Lost Sheep, and the Lost Son are the Magna Charta of the rights of man in the eyes of the Heavenly Father.

Muretus, a very famous Latin scholar, had fallen dangerously ill in a foreign land, and the physicians had gathered round his bed. In their eyes he seemed a very poor and unimportant creature who was almost at the point of death. As he lay apparently unconscious, these learned but unscrupulous doctors conversed together in Latin, quite unaware that Muretus heard and understood every word they uttered. So when they said, 'Here is a cheap body for an experiment,' Muretus opened his eyes and, addressing them in good Latin interjected this solemn remark: 'For this cheap body Jesus Christ did not disdain to lay down His life.' This is the Divine valuation of man.

The question remains—What is *man's valuation of God the Shepherd*? Go back for a moment to that scene in which the people showed in a symbolic action what they thought of their prophet and the price they put upon heaven's visitation. We know that the prophet, as the representative of the Shepherd of Israel was valued at thirty pieces of silver; which we saw at the beginning was a foolish insult. As Marcus Dods put it: 'It is like offering a man sixpence for risking his life to save ours, whereby we show at once the value we attach to our own life and his.' And when we turn to the New Testament and especially to the narratives of the trial and death of Jesus, we are almost startled by the coincidences which we meet there. Christ was the Good Shepherd who had freely given His all for the sheep: and

we remember also that thirty pieces of silver was the very sum for which Judas agreed to betray his Master.

Now we have to ask ourselves—What price do *we* put upon Christ's pastoral care and sacrifice? What do we think of all that the Shepherd did for us on His Cross? In his autobiography John Bunyan tells with pathetic reiteration how he was assailed most fiercely by the temptation 'to sell and part with Christ.' The wicked but morbid suggestion often ran in his mind, '"Sell Him, sell Him" as fast as a man could speak.' But Judas actually sold Christ. We know, however, that we can betray Christ in other ways. When we search our own souls, we are bound to face up to the fact that we were not only sorely tempted to part with Christ, but that we practically denied Him and disowned Him before our fellows.

Yet we know that we belong to Him and that He has made us His very own through His Cross and Passion. When St. Paul wished to remind his friends who were, many of them, freedmen and slaves, he wrote: 'Ye are bought with a price.' But is this all? No, there is a very practical side to this Divine valuation and purchase of men. A holy obligation rests upon the redeemed. 'Therefore glorify God in your body, and in your spirit, which are God's.' Similarly, St. Peter writing to his fellow-Christians says: 'Ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ.' *That* and nothing less is the price at which God Almighty purchased us for Himself. What, then, shall our answer be? It is only by a full and free self-surrender that we can manifest in our daily lives our gratitude and love to Him. We cannot 'count the blood of the covenant wherewith we were sanctified a common thing.'

SIXTEENTH SUNDAY AFTER TRINITY.

Inward Reinforcement.

BY THE REVEREND R. WRAGGE MORLEY, M.A., CHURCH STRETTON.

'That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man.'—Eph 3^{16}.

There is no doubt that is what everyone of us needs. Life always throws the individual back upon his inner resources. As the old proverb says: 'Every tub must stand on its own bottom.' We need direction, and we need power to pursue it.

Our lifetime has seen unprecedented developments of power—man power, power in production, striking power, finishing in the atomic bomb. With such external power available the internal life of man—his motives, integrity, and inward steadfastness become infinitely more important. A century ago Thoreau said that civilization was headed for hell because the world was busy making improved means for unimproved ends. And, as we emerged from the first World War, Woodrow Wilson warned us that 'Our civilization cannot survive materially unless it is redeemed spiritually.' We need a practical, practising Christianity to-day, but even more we need something profoundly regenerating, reassuring, and reinforcing within to make our efforts meaningful and effective.

Paul knew this even in his much quieter day. He is always challenging Christians to strength as though a Christian had no right to be weak. He urges Timothy, 'Be strong in the grace that is in Christ Jesus.' To the men of Corinth he cries: 'Watch ye, stand fast in the faith, quit you like men, be strong.' And in this letter over and over again the note sounds: 'That ye may know the exceeding greatness of his power to usward,' so he speaks of 'Grace . . . given me according to the working of his power,' he ascribes glory to 'him that is able to do exceeding abundantly,' and challenges them, 'Be strong in the Lord and in the power of his might.' He knew, for once he had wanted this very thing. 'The good that I would I do not: but the evil which I would not, that I do.' And in Christ he had found a glorious adequacy, till he could say, 'I can do all things through Christ which strengtheneth me.' If this is what we really need there are some things we must have.

1. *Faith.* The conviction that there is something about our own soul worth maintaining at all costs, because there is something at the heart of the universe that can be trusted—something personal, friendly, flamingly good and ready to help; something demanding our allegiance and worthy of it; One working at the highest purpose for man, with a place for us in His plan—that puts strength into a man. That is what we need. You can't have this release of energy without it. You can't pull out even all your own powers if you are unsure of your cause or your standing. Powerful dynamos need to be set in something solid. Our souls are only at rest and so set free for full development when they rest in God. We must know that He is to be utterly trusted; that His word of promised help can be relied upon; that it is available when we most need it. In the early days of the first World War our lines were thin to breaking point, and the reinforcements so desperately needed did not come. And Sir John French wrote in his Dispatches: 'Although he (the French General Sordot) rendered me valuable assistance later, he was unable to afford me any support on the most critical day of all.' Only as we know that just when the fight is fiercest

our Captain is closest, are we strong enough to endure.

And to-day we are half-hearted in our faith. It is apt to be a dull, sombre thing, a last resort. Few of us can say, as did G. K. Chesterton in a famous letter, that we are 'prancing with belief.' Count Keyserling in his *Travel Diary of a Philosopher*, comparing the faith of the early days with that of to-day, remarked that faith to-day is a tender plant that the smallest accident may kill. A world in which Jesus has lived should have a greater faith than that. God can't be less just, less loving, less able, and ready to help than Jesus. And Jesus we know we can trust. Take that as the key and behind life's mystery there is something sure. We have a solid base from which to work.

First faith, then, that gives Him absolute lordship and trust, and issues in integrity. And instinctively we know the next step. We must make contact with Him, seek of Him His purpose for us, open our lives to Him, not as a perfunctory duty, or when need arises, but instinctively and regularly.

2. *Prayer*. All Christians know that there are three paths to achievement, thinking, working, and praying. Yet who can deny that, in the main, we consistently use only the first two. But every great personality has had an inner receptivity, a sensitivity, and hospitality to a truth and power higher than himself. He plugs in on a cosmic current. He lives open-souled to God.

But prayer is a costly business. It takes time, and we have so many other things we want to do. Even in the Christian enterprise the work seems to us so much more important, as it did to those women of whom Swift speaks, who 'out of zeal for religion, have hardly time to say their prayers.' And real prayer demands the surrender of our self-will; for we only pray when we trust the final issue to Him. All our cheap shoddiness must go and all self-seeking and our love of easy ways. And true prayer demands of us faith and expectation—the certain conviction that in our loneliness we are not alone. That He is always there. There are times when we know that this is true. A man dealing with his own inward life at its best 'becomes conscious,' as William James put it, 'that this higher part is coterminous and continuous with a *more* of the same quality, which is operative in the universe outside of him, and which he can keep in working touch with, and in a fashion get on board of and save himself when all his lower being has gone to pieces in the wreck.' And he does it by prayer. Then things begin to change. We begin to be conscious of the promptings of God. We are cleansed, lifted above our old selves, made sure of our path, empowered. We are 'strengthened with might in the inner man.' Provided, of course that we have

3. *Expectancy*. Without expectancy no prayer can be effective; with it no prayer that is true in its motive can fail. When Paul prayed he never hesitated or worried, he always knew God was going to do something—the God who was 'able to do exceeding abundantly above all that we ask or think.' But that power is not available for our selfishness. It is power that is promised and not comfort. God does not abrogate His laws for our benefit. He gives us grace sufficient for our need. When a boy is stuck with a problem, a wise teacher does not do it all for him, but gives him a clue, tries to interest him in it, until at last he cries, 'I see it now,' and gets on with it and gets it right. And if we read our New Testament we know that our Father is a wise teacher. He seeks effort and co-operation on our part. But with the encouragement and stimulus He always adds Himself to give us

4. *Adequacy*. We find ourselves equal to our tasks. It is no surface or external giving. He gives it 'in the inner man.' Deep down in the central core of reality we are reinforced. That is what grace means, God Himself coming into our lives with all His divine power and adequacy. We can be strengthened with 'the riches of his glory'—His power, His wisdom, His goodness—if we will; if we have room for them. For our God will never be an unwelcome Guest.

If thou couldst empty all thyself of self,
Like to a shell dishabited,
Then might He find thee on the Ocean shelf,
And say—'This is not dead'—
And fill thee with Himself instead.

But thou art all replete with very *thou*,
And hast such shrewd activity,
That, when He comes, He says—'This is enow
Unto itself—'Twere better let it be:
It is so small and full, there is no room for Me.'

So it so often is with us. And all the time here is the very thing we need; that we should be strengthened with all the might of God in the inner man. Then we shall be adequate to our task and to our times. For, as Madame Chiang Kai-shek once said: 'There is a limit to physical endurance. There is no limit to spiritual resources.'

Why therefore should we do ourselves this wrong,
Or others—that we are not always strong,
That we are ever overborne wth care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee?

SEVENTEENTH SUNDAY AFTER TRINITY.

Withered Powers.

BY THE REVEREND J. ADAMSON FINLAY, M.A., GLASGOW.

'There was a man there which had a withered hand.'—Mk 3[1].

We don't know much about this man; we don't even know his name. All we are told is that he was a man with a withered hand. Luke says it was his right hand; and tradition has it that he was a bricklayer. If that was so, then when his hand became helpless he lost the power to earn his daily bread at the trade to which he had been trained.

His hand had not always been withered. Once it had been as strong and deft as any; but some cause, not necessarily physical, had cut off its power. You and I raise our hand and think nothing of it. Why should we? Any one can raise his hand; there is nothing in that. But is there not? On the contrary, does not the power and wisdom and love of Almighty God lie behind any one's ability to raise his hand? That a movement of spirit, a thought, an impulse of will, should cause flesh and blood, bone and muscle to do thus and thus—surely this is mystery most profound, miracle most astounding. How great a wonder is a normal day's activities in the life of a normal man; yet a normal man gives it no thought. But to this man of the withered hand these commonplace activities were most wonderful, and the ability to do them most enviable.

As soon as Jesus entered the Synagogue and saw this man He commanded him to come forward: 'Arise, stand forth in the midst.' This must have been the very last thing that he would feel inclined to do. He disliked to be a centre of attention. To stand forth before the whole company was a great ordeal for him. Yet this Christ asked him to do. It would seem as though our Lord's first concern with the man was to cut through his disabling self-consciousness, force him to do violence to his own feelings, and free him from the mental prison in which he had come to live.

Our Lord's next word to him was more extraordinary still, for with every eye upon them He said to the man: 'Stretch forth thy hand.' Alas, if only he could stretch forth his hand; but the power to do so was for him a fading memory. The narrative is very bald, as with most of the reports of our Lord's mighty works; but we can imagine the man's momentary astonishment and the prick of tears in his eyes as he hears the command. Then he would awake more fully to what Jesus was saying to him: 'Push out your hand'; and, miracle of miracles, he does it; pushes out his withered hand, looks at it, can hardly believe his senses, pushes it out again, its power and grip restored like the other. The man's spirit was quickened by Christ's spirit, and from the renewed citadel of his being pulsing life flowed into the withered limb and it was whole.

Now comparatively few people have a withered hand; but a great many people have other powers of their nature that have become withered. There were men present in the Synagogue that day with a witheredness about them that was more serious, because more inward and hidden from sight. There was the awful witheredness within the breasts of the men who stood watching Jesus with gimlet eyes, ready to pounce on Him if He should heal any one on the Sabbath day. Indeed after Christ had brought untold blessing to the body and soul of this maimed fellow-man, these hardened critics went out and conferred with one another how they might get rid of Jesus for good. Their sense of humanity was withered, their hearts were withered.

Human hearts can become withered, so that they lose the power to have kindly feelings towards their fellows. One day in a suburb of one of our cities an oldish lady was running breathlessly for a tramcar. She must have been in a pressing hurry for she was obviously putting herself under a dangerous strain. She was running towards the front of the tram in full view of the driver. The tram was stationary; the last passenger stepped on to the running-board; another ten seconds or so would have allowed the old lady to board the tram too, but as she panted forward the driver whisked the tram away. Passengers looked at each other nonplussed. It is, of course, risky to judge a fellow-man, but one could not but wonder whether in that man's breast something was not withering or withered. When our thoughts and feelings begin to run along the line of antipathies instead of sympathies, we may well pause to wonder whether something vital is not withering within us.

One's power to believe can become withered, so that one ceases to be able to credit the existence of things unseen and spiritual. Life becomes circumscribed by sense and time and there is no faith in ultimate spiritual reality. Many years ago I knew a business man who showed great acumen with regard to things of this world, who said to me that Christianity, the gospel, and all the rest of it was a ghost story. His faith in things eternal, if he ever had any, was completely atrophied.

It sometimes happens that the right hand of a person's spirit, his will, becomes withered and incapable of fulfilling its function. Such is the victim of the gambling fever who would even starve his

children to satisfy his craving. On and on he goes, till one day he awakens to the hideous truth. He must stop. But he cannot stop.

Worse than a withered right hand is a withered will, or withered faith, or a withered heart.

Now on the human plane this all looks quite hopeless. But this was the reason for Christ coming to earth: to restore withered powers. He has done so for multitudes; He will do so for us. But we must look to Him; give our mind to Him and not to our own disability. We must 'stand forth' from our self-consciousness which has become our prison house. Against all inclination we must look away from self to Christ; heed Him; hear His words; trust His power. We will not long attend to Christ and His words before the beat of new hope is felt in our heart.

Then we must obey Christ. Especially if we know it is something beyond our power, we must do it. If He commands, He will empower.

That withered heart of yours, set it in motion. You have lived long enough in selfishness, thinking of life solely in terms of how things affected yourself. Now summon up your will to think of others, to begin doing things for others. Make a beginning this very day in the new life of living for others. Stretch forth your hand to your fellow-men as you have never done before; and your heart will be withered no longer.

That withered faith of yours; that power to believe in God and the Unseen which has all but ceased to exist in you, summon your will to use it now in response to Christ's call, and it will come to life. God in Christ is saying to you: 'My son, give me thine heart.' 'Give me your trust.' Listen to His Spirit, and make the venture now. Take your withered faith with you and say, 'Lord, I believe; help thou mine unbelief.'

That withered will of yours that has made you the worst kind of slave, the slave of wrong thoughts, dark passions, selfish desires, uncontrollable fits of anger—the time has come to let Christ change all that for you. Do not doubt Him: what He commands He will provide the strength to accomplish. Was the man in the Synagogue deceived by Christ? Did he, when Christ commanded him, try to stretch out his hand and find it impossible? No, he obeyed Christ and stretched out the helpless hand, and it became whole.

In many ways the powers of the soul may be made to wither, so that life shrinks and becomes increasingly dry and empty and impotent. The deterioration can be an insidious process. We may be physically sound, more or less; we may not have a withered hand; but vital God-given powers within us may be dying or dead. We stand in desperate need of Christ who can give back those lost powers of the soul. He has done so for multitudes, creating in them a new life that knows no ending. He will do so for us, if we will let Him. To you of the withered heart, the withered faith, or the withered will, Christ says: Stretch forth thy hand.

EIGHTEENTH SUNDAY AFTER TRINITY.

The Rock of Reality.

BY THE REVEREND W. A. SMELLIE, B.D., PERTH.

'As for thine asses that were lost . . . set not thy mind on them; . . . on whom is all the desire of Israel? Is it not on thee?'—1 S 9^{20}.

'Turn from these vanities unto the living God, which made heaven, and earth.'—Ac 14^{15}.

'Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock.'—Mt 7^{24}.

All over the Western world to-day men are looking for a rock on which to build. Not so in the Eastern world. The rock on which men are building between the banks of the Oder and the far coasts of Korea may seem to be a rock under which all that we call civilization would be ground to powder; but that it is a rock, and a very hard one at that, there is no doubt at all.

Over against that Eastern world the West is at a perilous disadvantage in having no rock whatever. Until yesterday, probably the supreme, modern pride of the West lay in its science: thousands of common men and women, who long since ceased to have any active hope in the Church, have been pinning their faith to the scientists as the masters of all power and knowledge, the guarantors of an immediate future of universal plenty. But, get in amongst the men who are in the forefront of scientific research to-day and you will find them anything but certain that they are in control of the universe or aware of any dependable purpose in history. Men are looking for a rock on which to build.

And here, in the gospel, a rock is explicitly offered to men, to any man, to all men. And what are its lineaments? They are the lineaments of total submission to Jesus of Nazareth. On another occasion Jesus used the image of a rock with which to describe such submission to Himself, when, to Simon's conviction that He was Some One infinitely more tremendous than the greatest of the sons of men, He answered with the assurance that on the rock of such a conviction He would build a Church which would storm the gates of hell.

What would be the basic attitudes of such an invincible Church?

Look first at the Old Testament. It is the very familiar story of how Saul went out to look for

his father's asses, and how he failed to find them, but found, instead, a kingdom. Thus there is discovered one of the permanent and basic attitudes of all true religion : the attitude which realizes that all the plans and purposes of men are over-ruled and hemmed about with a more tremendous plan and purpose. And, have we never gone out to some seemingly ordinary engagement only to find, before we came home, that, by virtue of a sunset touch or a fancy from a flower-bell, we had been mixed up in something with an infinite and eternal quality ? It is fundamental to all true religion to have eyes which are ready to see every common bush ablaze with God ; to realize that in all experience there is Some One so at work that, ever and again, life proves to be quite different from what we had planned or ever expected.

Or look at the Epistle. Paul spoke some words and a congenital cripple was cured. And the onlookers wanted to call Barnabas Jupiter and Paul Mercurius. Why ? Because (they said to themselves) these fellows know, as we don't, how to manipulate the universe so that it will give us just what we want—the underlying idea being that that is what the universe is for. Inasmuch as men seem to be well on the way to doing that, they are as good as gods. What has Paul to say to that ? This : ' Turn from these vanities unto the living God, which made heaven and earth.' Or, later, as he leaped to the zenith of his insight : ' By Christ were all things created that are in heaven, and that are in earth . . . all things were created by Him and for Him ; and He is before all things, and by Him all things consist.'

To go through life believing that as often as we go out looking for asses, sooner or later we shall find precisely them, and that if we don't we shall never find anything incalculable and astounding : that is to believe that reality is made up just of ourselves (who in obedience to our own plans and purposes are doing the looking), and the world of Nature (in which such things as asses, or whatever else we are anxious to find, happen, in most convenient coincidence, to be). That is thoroughgoing secularism. It is no less thoroughgoing secularism to believe that making men healthy requires only an intimate knowledge of men's bodies, coupled with a certain knowledge of chemistry, and reverence for the surgeon as for a magician. It is further evidence of thoroughgoing secularism when the end-product of education, as so often to-day, is young men and women talking the recondite languages of their several specializations and, thus talking, totally unable to understand one another. The end of thoroughgoing secularism is Bedlam in which all wholeness (holiness) has disappeared from life ; in which, by the token of the Atom Bomb, men are afraid of and don't know how to use what they have discovered, or what at all to hope for. Into such a Bedlam the strong man marches, *must* march—as into the thoroughgoing secularism of the world between Prague and Vladivostock—to liquidate and tyrannize, but, by whatever means, to make an end of the disorder which men can never tolerate for long.

Men are looking for a rock on which to build. It is the calling of the Church to let men see in Christ the rock for which they are looking ; to be such a fellowship as bodies forth the fact that this is God's world ; verified as such by God's taking on Himself the whole flesh of man, and the whole experience of man with the world in which he finds himself ; by His descent, His birth, His life, His death, His burial in the ground, His rising again, and His carrying up once more to the right hand of the Most High *our total being*, our bodies no less than our souls.

Such a faith can be expressed only by those who are apprehended by a profound sense that the whole creation is God's sacrament ; and that the nature of God is to be seen in Him who not only talked about but *was* to the uttermost love and no other thing. Or with the perfect and awful simplicity of Jesus, it can be expressed only by those who hear what He says and then are at once ready to go and *do* it.

To hear and not to do, in the words of old George Fox, is to be ' nothing but a notionist and not in possession of what you talk of.' What, then, did Christ say ? He said, ' Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself.'

Man was made, not just to satisfy his own self-centred desires, nor was the world made just to provide him with what he wants. But man was made and put into the world in the midst of a myriad human relationships in order that in that inescapable and sacramental environment he might love God with all his heart and mind and soul, and love his neighbour as much as he loves himself. Doing what Christ says means bringing the work of every day and the human contacts of every day consciously and continuously under the scrutiny of His two supreme commands. It follows that a Church which does not require of men that they shall give a visible body to these commands in their common life—in their industry, their agriculture, their science, their politics and economics —is a house which will be little protection from the blast of the east wind and no sort of match for the contemporary floods.

But doing what Christ says means, as well,

something infinitely more positive and more thrilling for the individual. It means that as you look at the Cross, and there see united in Him perfect love for God and perfect love for men, you will say, 'Here is the realest thing there ever has been or ever will be in all the universe; here is the incandescent core of all reality, and on this I will gamble all that I have and all that I am.'

The Translation of the New Testament.

By Professor A. M. Hunter, Ph.D., D.Phil., The University, Aberdeen.

The translation of 'the Word of God into the language of our time' is a dream that haunted Bede and King Alfred more than a millennium ago. Six hundred years after them Tyndale, being criticised by some pedant for indulging the same dream, boldly engaged: 'I will so bring it about that the boy at the plough's tail shall know more of the Bible than thou dost.' But this dream, this ambition, if old, is also modern. One of the more notable features of the first half of this twentieth century has been the number of attempts made to turn the New Testament into the language of our day. Hardly a decade has gone by without a fresh translator. At the turn of the century *The Twentieth Century New Testament* appeared (the translators' names were never divulged): and hard on its heels came the Weymouth version (1902). In 1913 Professor Moffatt made his now famous translation. In 1923 Professor Goodspeed did for American readers what Moffatt had done for people in this country. In 1938 came *The Book of Books*; and in 1946, again from the U.S.A., came *the Revised Standard Version*. Nor is this all. In 1935 Father Lattey completed for Roman Catholic readers a translation of the New Testament from the original Greek in *The Westminster Version of the Holy Scriptures*. In 1945 Monsignor Ronald Knox translated the Latin Vulgate into felicitous modern English. And at the present time a body of British scholars are setting their hands to yet another rendering which it is hoped may take its place in churches alongside the Authorised Version. If it be true that (in Coverdale's words) 'there cometh more understanding of the Scripture by sundry translations than by all the glosses of sophistical doctors' (a heavy blow this at the commentators) we are suffering in this twentieth century from almost an embarrassment of hermeneutic riches.

I.

If it is asked, What has caused this remarkable output? the answer can be put in one sentence. Not only can we understand New Testament Greek better, as we are in a position to make a better Greek text, but there is the demand of evangelism for a version which will clothe the gospel in a language fully intelligible to the men of our day.

As proof of the great textual advance, we need here only point to the fact that the *Textus Receptus* underlying the Authorised Version is practically the text of Erasmus who relied for the most part on a single twelfth-century manuscript; whereas (theoretically at any rate) the materials now at the disposal of the text-maker amount to nearly three thousand manuscripts or fragments thereof. No less considerable have been the accessions to our linguistic and lexical knowledge of the New Testament. The Greek of the New Testament we now know to be not some special 'language of the Holy Ghost' (as the old savant phrased it) but the common Greek of the world that was contemporary with Christ. And the papyri, so romantically exhumed from the sands of Egypt, have shed a wealth of light on both the grammar and vocabulary of evangelist and apostle.

But new needs as well as new knowledge have inspired these modern translators of the New Testament. Since the famous forty-seven did their work in 1611, nearly three and a half centuries have passed, and in that time our speech has so changed that the Authorised Version, for all the glories of its language, has grown more and more of a foreign language. The common man does not speak or properly understand the great accents of his Elizabethan ancestors. Were the Christian preacher or teacher concerned only with literary appreciation, he might rest content with the Authorised Version. But his task being what it is—to preach and teach the Word of God to a generation that is almost Biblically illiterate and slowly lapsing into paganism—he demands, and rightly demands, a version of the New Testament that 'will clothe the Word of the gospel in the vesture of our common speech' and come home with living power to men who do not understand, much less appreciate, the archaic splendours of Elizabethan prose.

To embody the new knowledge of text and language, and to meet this urgent evangelical

need—these are the two chief purposes which have moved and inspired our twentieth-century translators.

II.

Of our modern translations, four—Weymouth's, Moffatt's, Goodspeed's, and the *Revised Standard Version*—have been widely read and praised; and we propose to say something concerning each of them.

Dr. Weymouth, who was the headmaster of Mill Hill School, brought to his task a fine classical equipment. He had made a text of the Greek Testament showing the text on which the majority of modern editors are agreed; and it was upon this 'Resultant Greek Testament' that he based his work. His classical training, his conviction that dignity of style demands a certain 'tinge of antiquity,' and the fact that he did his work before the lexical gains from the papyri were fully available, all combine to give us a version which mediates between the manner of the Authorised Version and the demand for modernity. The result is a translation which is reverent, clear, and accurate. If it seldom surprises us by brilliances of translation, it is free from all lapses from good taste. His rendering of the Parable of the Good Samaritan will illustrate Weymouth's direct, dignified style:

> 'A man was once on his way down from Jerusalem to Jericho when he fell among robbers, who after both stripping and beating him went away, leaving him half dead. Now a priest happened to be going along that road, and on seeing him passed by on the other side. In like manner a Levite also came to the place, and seeing him passed by on the other side. But a certain Samaritan, being on a journey, came where he lay, and seeing him was moved with pity. He went to him, and dressed his wounds with oil and wine and bound them up. Then placing him on his own mule he brought him to an inn, and took care of him. The next day he took out two shillings and gave them to the innkeeper.
>
> '"Take care of him," he said, "and whatever further expense you are put to, I will repay you at my next visit."
>
> '"Which of those three seems to you to have acted like a neighbour to him who fell among the robbers?"
>
> '"The one who showed him pity," he replied.
>
> '"Go," said Jesus, "and act in the same way"' (Lk 10^{30-37}).

Much more modern, if less dignified, was the next rendering. Professor Moffatt, one of the polymaths of his time, stated his aim in the preface to his translation: 'My intention,' he wrote, 'has been to produce a version which will to some degree represent the gains of recent lexical research and also prove readable.' The text he used was that of Von Soden of Berlin, but he did not scruple to adopt emendations of the text (*e.g.*, Rendel Harris's in 1 P 1^{12} and 3^{19}), or to transpose passages, especially in the Fourth Gospel, in order to get a better sequence. The whole thing was bold, modern, and, in places, brilliant. It was like looking through a new window on an old landscape. It challenged by its modernity and infuriated all who believed in the inspiration of Elizabethan prose. The critics were not slow to criticise. Its colloquial style offended many who had been nurtured on the majestic cadences of the Authorised Version; a tendency to paraphrase irked the sticklers for accuracy; occasional Scotticisms (like 'factor' for 'land steward') annoyed those not fortunate enough to be born in Scotland; and the transpositions in the Fourth Gospel exasperated those who were not convinced that they were really necessary. But when the clouds of criticism had cleared away, it remained incontrovertibly clear that Dr. Moffatt had made the New Testament 'come alive' in modern speech.

Thus (to take some examples from Mark): Levi sits at 'the tax-office.' The family of Jesus say: 'He is out of his mind.' 'Is not this the joiner?' ask his fellow-townsmen in Nazareth. 'Get behind me, you Satan!' runs Peter's rebuking at Cæsarea Philippi. When Jesus hands the broken loaf to His disciples in the Upper Room, it is with the words, 'Take this, it means my body.' And how modern the time of the Crucifixion sounds: 'It was nine in the morning when they crucified him.'

Yet no one who reads Moffatt's rendering of the Pauline Epistles can gainsay that Paul's letters become human documents, astonishingly clear and alive, instinct with his whole vivid personality, in a way that they never do in the Authorised Version; and before such a passage as 1 Co 13^{4-8} all criticism dies away upon the lips:

> 'Love is very patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful; love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient.'

A decade after Moffatt's translation came Goodspeed's. Dr. Edgar J. Goodspeed of Chicago, doubtless thinking of Weymouth and Moffatt, essayed a translation 'free from expressions which, however familiar in England and Scotland, are

strange to American ears.' The text he used was that of Westcott and Hort, and he sought to recapture in English 'something of the ease, boldness and unpretending vigour which mark the original Greek.' His translation, which reminds one of Moffatt's, has many merits. One likes, for example, his attention to what the grammarians call *Aktionsart* in the verb, and the resultant accurate translation of the Greek tenses. If Weymouth still hankered after something of the grave dignity of the Authorised Version, Goodspeed will have modernity at all hazards. Thus he renders a famous sentence in the Prologue to the Fourth Gospel: 'So the Word became flesh and blood and lived for a while among us'; and, greatly daring, he makes the first words of the Risen Lord to the women, 'Good morning!' Some examples from the Sermon on the Mount will show the quality of his version:

'Blessed are those who feel their spiritual need, for the Kingdom of heaven belongs to them' (Mt 5^3).

'As long as heaven and earth endure, not one dotting of an *i* or crossing of a *t* will be dropped from the Law until it is all observed' (5^{18}).

'And if anyone wants to sue you for your shirt, let him have your coat too' (5^{40}).

'Pass no more judgments upon other people, so that you may not have judgment passed upon you' (7^1).

The last of our 'big four' versions differs from the other three in three respects. First, the *Revised Standard Version* is designed not only for private reading but for ecclesiastical use. Second, it is the work not of an individual but of a committee. And, third, it is a revision of a revision—since it revises the American Standard Version or transatlantic equivalent of our R.V.

Begun in 1930, it was published in 1946. The committee of nine scholars who made it included Moffatt and Goodspeed. Deciding on 'an eclectic text' they arrived at one very like that of Westcott and Hort. Their aim was a version which, while conserving the style and manner of the Authorised Version, would be purged of its archaisms and errors.

The cordial welcome which its publication evoked on both sides of the Atlantic is proof that the selected nine scholars had done their work very well. This is a splendid version. It is clear. It is direct. It is accurate. It is eminently readable. And some of the beauty of the Authorised Version still haunts its cadences. To be sure, the experts have detected some surviving archaisms; disregard of tense-action is alleged in some places; perhaps, in certain passages, it has not shaken itself completely free of the word-for-word literalism which marred the Revised Version. But there is truth as well as enthusiasm in John Wick Bowman's verdict: 'By far the best translation of the Christian scriptures ever made in the English language.' A few quotations made almost at random will reveal the force and felicity of the R.S.V.

'She has done a beautiful thing to me' (Mk 14^6).

'In my Father's house are many rooms' (Jn 14^2).

'We know that in everything God works for good with those who love him' (Ro 8^{28}).

'Knowledge puffs up, but love builds up' (1 Co 8^1).

'Our commonwealth is in heaven' (Ph 3^{20}).

III.

One might have supposed that those who desired a modern translation of the New Testament for all occasions would have accepted *the Revised Standard Version* as the answer to their prayers. But for a little group in Scotland it was not modern enough and suffered from the disadvantage of being a twentieth-century revision of a seventeenth-century classic. Accordingly, in 1946, the General Assembly of the Church of Scotland approved a plan for a new translation of the Bible in the language of to-day which might be authorised for use in churches. The co-operation of the other churches in Britain was sought and obtained, and plans were made for translation and publication by a Joint Committee.

The work has now begun, and it may be of interest to summarize the method of procedure which is proposed.

First, two advisory panels for the Old and New Testaments respectively were created, and invitations to join these were sent out to leading British Biblical scholars. These panels (we learn) framed the principles for the work and chose the translators, five for the Old Testament and three for the New. When the chosen eight have completed their drafts, they will be submitted for the criticism of the panels. Finally, before the text is sent off to the Churches' Joint Committee for the whole project, it will be 'vetted' by certain eminent English men of letters. The publication of the new translation has been entrusted to the Oxford and Cambridge University Presses who will hold the copyright and undertake all the editorial and publication expenses.

It is hardly necessary to say that the translators are embarked on a delicate and difficult task.

There will always be those who, 'thirled' to the language of the Authorised Version, will say, 'The old is better.' Such conservatism apart, the translation of an ancient tongue into the words and idioms of to-day is a task that bristles with difficulties. To begin with, our translators have to make the best text possible, utilizing all the resources of modern textual criticism. This done, they have to translate it accurately (yet in the light of our knowledge of the *Koine*, not oversubtly), paying attention to tenses, especially the Greek aorist, and doing what they can to render words like δικαιοσύνη and ἱλαστήριον into their nearest English equivalents. Theirs must be a modern rendering, shorn of all obsolete or obsolescent terms; yet they must guard against too flagrant colloquialisms. They must not render too freely, or they will have the precisians on their top. Or too literally and word-for-word, or the literary men will convict them of 'translation English.' Sometimes, *feliciter audax*, the translator will hit the mark, and achieve in English the precise *nuance* of the Greek phrase; oftener the best that he can hope to do is to score a near miss. ὑποκριτής may go neatly into English as 'humbug,' but what single English verb will do duty for σκανδαλίζω? And he must keep it up, this high level of excellence, not merely in single phrases or verses, but through whole books. He must never dream that he will please everybody; and in the end, when he has done his task, he will be well aware that something of the original has evaporated in the process of translation, and that failure, albeit a glorious one, is the lot appointed him.

Nevertheless, whatever the hazards and difficulties, it is a high and urgent emprise on which our latest translators are embarked—this task of translating the lively oracles of God into the speech of our time. Let us send our good wishes with them. On the threshold of their labours let us cry them 'Godspeed.'

The Fate of the Lost.

By the Reverend W. W. Bottoms, M.A., Oxford.

Throughout the centuries the Christian Church has never been agreed in its teaching about the fate of lost souls. Like the problem of evil, the problem of the final destiny of evil souls has remained very much of a mystery. Partial solutions to the problem have been attempted, none of them complete and none wholly satisfying. The three classic answers that have been given are those known as Eternal Punishment, Conditional Immortality, and Universal Restoration. The first fastens on the more terrible sayings in Scripture about judgment, like the Parable of the Great Assize in Mt 25^{46}—'and these shall go away into eternal punishment,' and has also, it must be admitted, given colourful, modernist interpretations of the word Gehenna (translated Hell in the Authorized Version). But against this solution there are the many sayings in Scripture that promise the final victory of Christ who shall be 'all in all,' and shall destroy the works of the devil, and that in Christ God was reconciling the *world* unto Himself. Furthermore, the idea that there should exist eternally in the universe a sphere where God is not, and is not obeyed, and where souls go on suffering and sinning for ever and ever, presents us with a final and irretrievable dualism which hardly agrees with the Christian belief in the absolute and final triumph of God over everything and every creature. The solution offered by the doctrine of Eternal Punishment has also been challenged on the grounds of Justice and Love. Judicially it has seemed to many people impossible to believe that God would mete out infinite punishment for finite wrong-doing. The balance is weighted too heavily on the side of severity. The last word is left with Justice and not, as the gospel teaches us to believe, with Love and Mercy.

Conditional Immortality is the name given to that doctrine which teaches that either at death, or at the final judgment, the souls of the wicked are annihilated because they have no real spiritual life left in them with which to enter into the blessedness of heaven and communion with God. They are withered and lost. Character makes destiny. This life is, as Keats described it, 'a vale of Soul-making.' And if the opportunity is lost here, and any further opportunities beyond the grave are also thrown away, then the lost cease to be. Again proof texts can be found by careful selection. This is a doctrine that can boast many great names in support, as Leckie reminds us in *The World to Come and Final Destiny*, from Jeremy Taylor and Tillotson to Henry Drummond, Joseph Parker, and R. W. Dale, and others. In spite of this there are again

many objections. Conditional Immortality seems to make man almost too much the captain of his own soul and leaves little room for the Grace of God. Furthermore, even the exponents of this doctrine have been careful to point out that it is beyond human judgment to say if any soul can become so depraved that it has no spark of ability to respond and make the all-important final repentance. The dying thief, and the statement about publicans and harlots going into the Kingdom are salutory reminders of the truth that God's ways are higher than our ways. What is more, Conditionalism suggests that the soul is destructible, a dangerous doctrine, for since God is Spirit and the source of all spiritual life, and since Christ is the Light that lighteth every man coming into the world, God is Himself involved in the total destruction of a soul.

The doctrine of Universal Restoration is grounded mainly on the promise of the final victory of God over all evil and the restoration of all things to the will of the Father. It foresees an existence of limitless opportunity for repentance beyond the grave, and though this may be a painful process and involve a long and severe discipline it holds out the hope of the final triumph of Love. But the objections to this doctrine are strong. It seems to play down the awful consequences of wrong-doing and to remove the urgency of immediate repentance. It appears to ignore the many suggestions in Scripture that there will be a time when it is too late, when the Bridegroom comes and the door is shut and the wicked and foolish are left outside. Something of the stern challenge of the gospel has been sacrificed.

What then are we to think? Each of these three solutions stresses some essential truth of the Christian faith and yet is found wanting somewhere. Is it possible that the real solution lies along a quite different line of approach? The distinctive quality of mankind, the God-given quality, is his freedom of will, his ability to respond freely to the impulse and call of God. The soul that enters into life is the soul that so responds to the grace of God that he now does the Father's will spontaneously; not because of law or because he is told to do it, but because of love, because he has entered into union and identity of will with the Father. In this life we never enter into this relationship perfectly. In the next, those who believe will be perfected and made one in love and will with God. Sin will no more have dominion over them. But what of the souls who refuse and go on refusing every further opportunity that the next life may offer? May it not be that there will come a time when all evil and the opportunity of doing evil is swept away, when the material world is finished and Christ reigns throughout the universe? To the faithful it will be a time of blessedness, for to do God's will will be their delight. But to the rest there will be nothing but necessity and compulsion—a universe in which they can no longer express themselves freely, for all opportunity for evil is gone and only good remains, good done gladly, from the heart, or done perforce. If it be objected that this means the destruction of the will and an essential part of personality, I ask, is not that what is meant by the fate of the lost? Do they cease to become free beings; do they lose that essential characteristic which made them potential sons of God; do they exist as conscious beings but no longer capable of joy since they cannot do what they would? There is a parallel to this even in human experience here. There are times when we know that we have to do the will of God and submit to Him. Inescapable duties, sickness and discipline come to all of us. They may be either a joy, or an irritation and pain, according as we meet them and freely accept them as God's will; or as we submit against our own will.[1] Carry that to a higher level and take away all opportunity of resistance and disobedience and you have the condition of eternal blessedness for the sons of God, and eternal necessity for the souls who refuse His offer of redemption and communion with Him.

If this theory inclines to any of the more classic answers it must be admitted that it is towards that of Eternal Punishment, but it is to a form of it that is stripped of its cruel and vindictive aspects and which escapes the weakness of an eternal dualism, since God's Will is seen to be supreme and is done either freely or of necessity. It is near to some aspects of the solution given by Thomas Aquinas, though again avoiding some of his materialistic and more cruel suggestions such as the *physical* punishment of the wicked by fire. At the same time this theory, and I offer it as nothing more, does ample justice to all the sayings in the New Testament about the destruction of the wicked (since their existence as free beings *is* destroyed), and to the urgency for repentance while there is yet time. God is not seen at any point withdrawing His Grace and Love. The final victory of His purpose with the universe is affirmed.

[1] Canon O. C. Quick, *The Doctrines of the Creed*, 165, on parables: 'The father, the employer, the steward, the housewife, and many others, are all ordinary people, who all in their various manners and degrees, all more or less unconsciously and some even against their will, bear witness to the law of their Creator's goodness.'

Recent Foreign Theology.

Theologische Zeitschrift. Three numbers of the fourth volume (1948) of the *Theologische Zeitschrift* have appeared.[1] This Swiss journal is now well established, and it well maintains the standard and variety of its articles. It is impossible here to do more than indicate the titles of the principal articles. In the first issue there are four main articles. These are (1) 'The Phenomenon of Ambivalence in the History of Religion,' in which the veteran Professor A. Bertholet, formerly Professor in Berlin, studies bi-polarity in religion; (2) 'The Basis of the *Imago Dei* Teaching in Gen. i. 26,' in which the Zürich Professor L. Koehler briefly defends his view, as stated in his *Theologie des Alten Testaments*, mainly against P. Humbert; (3) 'The Reality and Possibility of Prayer according to Paul,' by W. Bieder; and (4) 'Civilization and the End of the World,' an essay in the Philosophy of Religion by the Dutch scholar, Hendrik van Oyen. The second issue contains three main articles: (1) 'Was the Last Supper of Jesus a Paschal Meal?' a French article by Th. Preiss, arguing that chronologically it was not a Paschal meal, but theologically it was, in that it was an anticipation of Paschal motifs, leading to a transformation of the meal itself into a Passover in the oral tradition; (2) a study of 'Origen's *Peri Archon*' by Hans Jonas; and (3) 'The Jewish Arguments in Discussion with the Christians in the Christian-Latin Writings of the 5th to 11th Centuries,' by B. Blumenkranz. The third issue again has three main articles: (1) 'Theological History in the Old Testament,' in which G. von Rad studies the difference between history in the modern scientific sense and the historical narratives of the Old Testament, which are the vehicles of theological ideas; (2) 'Church and Synagogue in the first Centuries,' by H. Bietenhard; and (3) 'Greek Thought in a Mediæval Mystical Poem,' in which Maria Bindschledler studies a poem which issued from the circle of Meister Eckhart, and which is printed in the original text and in modern German. In addition there are extensive reviews, a number of brief contributions, and the titles of articles in a large number of periodicals from several countries. It will be seen that the *Zeitschrift* continues to draw on scholars from various countries for contributions and to maintain its character as an international journal.

Aram Naharaim. In recent years our knowledge of Upper Mesopotamia has changed out of all recognition, and our understanding of its culture and history is very considerably greater than it was a few years ago. To students of the archæology of the Near East the discoveries at Mari and Alalakh are by now well known, and the Hurrians have assumed an importance little suspected a generation ago. But to many Biblical students these things are largely unknown, because they have not yet found a place in the usual handbooks, while even to those who are acquainted with them a work which correlates the fruits of recent research on this region and combines it with what was earlier known from Egyptian and Babylonian sources in an ordered historical sequence will be very welcome. Such a work has now appeared from the pen of Professor R. T. O'Callaghan, formerly a pupil of Professor Albright's and at present on the staff of the Biblical Institute in Rome, under the title *Aram Naharaim: A Contribution to the History of Upper Mesopotamia in the Second Millennium B.C.*[2] The author of this fine study is well equipped for his task, and is widely acquainted with the ancient sources and the modern literature about them, and the reader will be impressed by the learning which has gone into this volume. Its title will remind him that it is not without bearing on the study of the Bible.

After an introductory chapter Professor O'Callaghan deals briefly with what is known of this region earlier than the second millennium B.C., and then deals with the Early Second Millennium, the Mitanni Kingdom, the Aramaeo-Assyrian Period, and Israel and Aram in the pre-Davidic and Davidic ages. A chapter, in which the Egyptian, Amarna, Old Testament, and Assyrian sources of our knowledge of Aram Naharaim are reviewed, then follows, after which a short Conclusion ends the work.

Throughout the book there are brief discussions of many questions, such as the date of Hammurabi, and the Subarian question, all resting on the fullest study of the available evidence and judiciously and succinctly offering guidance to the reader. But many readers will value the work especially because of the light it sheds on the cultural background of the patriarchal period. So far as the reviewer knows this is the first work of the author, who is to be warmly congratulated on a work of real distinction, and from whom other works will be confidently awaited.

Palestinian Arab Customs. Dr. Hilma Granqvist, whose two-volume work on *Marriage Conditions*

[1] At the time these notes were written.

[2] [1948]. Pontificium Institutum Biblicum, Rome.

in a Palestinian Village was so well received more than a decade ago, has now published a further study, based on her residence in the Palestinian village of Artas, entitled *Birth and Childhood among the Arabs*.[1] This Finnish lady, herself a trained scholar, spent some years in this Palestinian village, observing the customs, listening to the conversation, and getting intimately into the life of the village, and particularly of its women. Her object was the attainment of an objective knowledge of the Arab people that would help her to understand the culture of Bible times, and therewith the sources of Christianity. In this she was helped by some of the native women whose illuminating observations are often quoted, and the result is an intimate picture of some phases of Arab life that is intensely interesting as well as instructive. She deals with pre-natal customs, with childbirth and post-natal customs, with nursing and lullabies, children's play and work, education and character, and with circumcision. Not a little of the material collected here could only have been collected by a woman, and only by a woman who shared in the life of the village in this close way, and who must have won the confidence of the people to a rare degree to have met the artless frankness that appears here. The simple superstitions and beliefs, as well as the homely practices, of the Palestinian Arabs are here unveiled, and all with no idea of presenting them in idealistic or in unattractive terms, and with no patronage or censure, but with the sole desire to help the reader to see them as they are. Within the limits of her subjects, the authoress has been eminently successful, and the sequel, dealing with 'Child Problems among the Arabs,' will be awaited with much interest. The volume is sumptuously printed on fine paper, and the reader is ruefully conscious of the austerity levels to which book production has been reduced in this country.

Joel Studies. The Norwegian scholar, A. S. Kapelrud, whose work on the Ezra Narrative was the first work to be noted in this post-war series of notes on Foreign Theology,[2] has now published in Sweden a doctoral dissertation entitled *Joel Studies*.[3] This work, which is written in English, consists of a brief introduction and an extended commentary governed by the point of view that the work is a unity dating from *c.* 600 B.C., and that it is in part of liturgical form. In recent years there has been a strong tendency to interpret some of the prophetic books in liturgical terms, and by this tendency Kapelrud has been influenced. With some vagueness, however, he holds that not all the book can be interpreted in this way, without defining clearly which these parts are, or how they came to be inserted in the liturgy. So far as the unity of the book is concerned, Kapelrud is apparently unaware that this view is common among English writers, whose works do not seem to have been accessible to him. He is surprised that Pfeiffer should hold to the unity, instead of dividing the book between a locust-prophet and an apocalyptic writer, but does not seem to know that Gray, Driver-Lanchester and Wade, as well as some Continental writers, such as Van Hoonacker and Gautier, all held this view. All of these writers, however, held that the book was of post-exilic origin, as also did the German and other writers who divided the book between two authors. It is here that the strongest challenge to currently accepted views is found, and here that the reviewer finds Kapelrud to be least convincing. He explains away some of the *prima facie* evidence against him, but never faces the cumulative weight of that evidence, or the cumulative improbability that it can all be explained away, and he offers little positive evidence for the date he proposes. In particular the question of literary dependence is insufficiently considered. Kapelrud rightly shows that this is often very difficult to estimate, and that it is very difficult to determine in which direction the influence went. But since his view requires the belief that in a number of cases the author of Joel shows dependence on earlier writers, it would seem to be more likely that in the other cases he is the dependent one. And this is of great importance for the dating of the book. One of the most valuable features of Kapelrud's work is its use of Ras Shamra material, which has not hitherto been so fully applied to the study of this book. While the reviewer finds the author's thesis not always convincing, his work is to be welcomed for its challenge to accepted views, and for not a little excellent material embodied in the commentary.

Synoptic Studies in the Old Testament. Gillis Gerleman, whose earlier studies on Zephaniah and on the Septuagint have been noticed in these columns,[4] has now published a brief work entitled *Synoptic Studies in the Old Testament*.[5] In it he discusses the Hebrew and Samaritan texts of the Pentateuch and the parallel texts in Samuel-Kings

[1] [1947]. Söderströms, Helsingfors.

[2] See THE EXPOSITORY TIMES, lvii. [December 1945] 79 f.

[3] *Joel Studies* [1948]. Almqvist and Wiksell, Uppsala.

[4] Cf. THE EXPOSITORY TIMES, lviii. [May, 1947] 219 and [July, 1947] 277f.

[5] [1948]. Gleerup, Lund (Swedish Kr. 2.50). Since the above was written Dr. Gerleman has been appointed Professor at Lund, in succession to Professor Lindblom.

and Chronicles. He draws attention to the linguistic barrier between the first two divisions of the Hebrew Canon and the third, and holds that the first two were critically revised by Jewish scholars, whereas the third was not. He notes that in the genealogies which are common to the Pentateuch and Chronicles, the Chronicler agrees in his spelling surprisingly often with the Samaritan text. This would suggest that in his day the existing Hebrew text agreed with the Samaritan in many respects, and that in the Massoretic text ancient readings and forms long since discarded were restored. In the parallel passages in Samuel-Kings and Chronicles, the LXX often has what he calls 'diagonal affinity'—*i.e.* the text of one book agrees with the Hebrew of the parallel passage in the other. That the LXX rendering of Chronicles should sometimes agree with that of the already finished Greek rendering of Samuel-Kings is not surprising, but it is more surprising that there should be agreements between the LXX rendering of these books and the Hebrew text of Chronicles, since the LXX rendering of Samuel-Kings is in general literal and close. In certain proper names it has long been held that Chronicles preserves the original form, which has been altered in Samuel-Kings for dogmatic reasons. Gerleman offers evidence that this revision affected other things, and that while the LXX represented the vulgar text when it was made, a text in much closer agreement with the text of Chronicles than that now before us, the Hebrew text of Samuel-Kings represents a revision of that vulgar text, in part dogmatically governed and in part restoring an older textual tradition which has been lost in the vulgar text. Altogether this is an acute and interesting piece of work on a very specialized problem.

H. H. Rowley.

Manchester University.

Contributions and Comments.

Was Sergius Paulus Converted? Acts xiii. 12.

It is sometimes said that the author of Acts may have exaggerated the success of the mission in Cyprus. The comment in *The Beginnings of Christianity*, iv. is:

> 'Critics doubt with good reason whether Sergius Paulus was really converted. . . . They might have mistaken courtesy for conversion.'

Is it without significance that Julian the Apostate singles out Cornelius the centurion and Sergius Paulus the proconsul as the only cases where men of any standing (women he is not denying) were converted in Apostolic times? Julian was brought up a Christian, and knew what he was talking about. Whatever stood to Christianity's credit and could be disproved, he would take advantage of. Clearly he thought these were traditions which he must leave unquestioned. It is strange to find Christian commentators ready to give away more than the Apostate tried to take. The passage which I translate below is from *Against the Galileans*:

> 'But Jesus, who won over the lowest of your following, has had a name for close on 300 years, achieving in his lifetime nothing worth the hearing, unless indeed one counts healing cripples and blind and exorcizing possessed in Bethsaida and Bethany—those villages!—to belong to mighty acts. . . .
>
> 'For nowhere did Jesus hand on to you instructions about Christianity's influence on public life, nor yet Paul, and the reason is, because they never even hoped for you to arrive at such a point of power. They used to be glad if they beguiled maidservants and slaves, and through these the women [of the household], and men such as Cornelius and Sergius. And if one of these appeared recorded among the notables of the times—these things happened under Tiberius or Claudius—then take it that I am a liar about everything.'

Not only does he, however unwillingly, respect the record of Acts, he emphasizes, as do so many from the early centuries, Christianity's getting into a family through slaves, and then 'the women.' The presence of the article seems to justify 'of the household,' understood. The next words, ἄνδρας τε, might mean 'and husbands'—to translate it so would be too much of an assumption. One wonders whether servants and 'the women' were the means of entrance here, in the case of Cornelius perhaps the 'devout soldier of them that

waited on him continually' (Ac 10[7]). Even Cornelius and Sergius, he says, never got into *Who's Who*.

JOHN FOSTER.

Glasgow.

The Lame and the Blind.

THE phrase connected with David's capture of the 'stronghold of Zion'—'the lame and the blind, that are hated of David's soul'—has often been a puzzle to commentators and a trouble to the humanitarianly inclined. The following verse does not help much, unless it be an early reference to some kind of 'fifth column.' It seems so unnatural for any Palestinian to treat the lame and blind like that. They are not hated; the blind at least are respected and helped; the lame are commiserated, as the present writer would gladly testify. During the last riots in Palestine rebels from near Adullam came to a house near Bethlehem to demand money, but on learning that it was inhabited only by blind women and girls, they went their way without renewing their demand. The incidence of blindness is higher than that of lameness, but no one has noticed a blind person deliberately slighted, and a cripple would not be—he could see if he was! On the other hand, there is the story of the clever judge, who recognized that a certain theft had been committed by a lame man mounted on a blind man's shoulders! This felonious effort might perhaps be more in accord with an experience David may have had. But there are instances in plenty of 'blind' being used metaphorically: and there is the famous question of Elijah, 'How long go ye *limping* between two opinions?' I had an interesting sidelight on this use of the word near the Kennedy Memorial Hospital in Tripoli, where, after an accident in Jerusalem, I lay for three months before learning to walk again. I was limping along between two sticks and stopped near a small shop outside which a schoolboy was preparing an Arabic lesson. I asked him to read to me, which he did and we came across the word *mustaqim* or 'straight.' On being asked what it meant, he was a little nonplussed, whereupon his father came to the rescue on hearing my voice. He told his son that the sentence containing the word meant that he should go straight ahead and not crooked through life and added, 'but if you go limping through the world, *nobody will love you.*' He was not referring to me—an Arab would never be so discourteous—as he had not then noticed my lameness. This he realized on the way back, when he saw me passing and asked the shopkeeper what was the matter with my leg that I limped like that. There had flashed across my mind after he spoke to his son the phrase about the 'lame and the blind which are hated of David's soul,' and I felt the intuition confirmed on the way back. Were the 'blind' among the Jebusites the obstinate ones who would not recognize that the game was up? and the 'lame' similar to the 'limpers' of Elijah's castigation?

ERIC F. F. BISHOP.

Thabor, Jerusalem.

Entre Nous.

William Paton.[1]

'Bill' Paton, as everybody seems to have called him on the slightest provocation, was born in 1886 of Scottish parents and died in 1943, after one of the most strenuous careers on record, a career that gives one an impression of perpetual motion. He was always going to India or China or Japan, or coming from them. His desire was to be a foreign missionary, but circumstances, which to him meant Providence, seemed to have decided otherwise when he was appointed Secretary of the Student Christian Movement. This, however, was simply the first step in a steady widening of his duties and a steady rise into world-wide responsibilities. When he died he was Secretary of the International Missionary Council and of what was then the embryo World Council of Churches. It was a true saying of his: 'I think I belong to the World Church.' He always did in his own mind, and his labours more and more led to his facing world problems. And always the central truth of the lordship of Christ was a burning and shining light in his own heart. He was, in fact, the most perfect example in our time of an ideal 'committee man' who was also a live Christian and a far-reaching spiritual influence. In this respect as in others he trod in the footsteps of John R. Mott, and these two men, by their personal consecration, by their sterling abilities and by their world-wide sympathies, have laid the Church of our day under a heavy debt.

Mott was, perhaps, his greatest friend, but there is hardly any one prominent in the Church's life

[1] *William Paton*, by Miss Margaret Sinclair (S.C.M.; 15s. net).

who was not on terms of affectionate intimacy with Paton. William Temple, J. H. Oldham, David Cairns are typical instances of that personal, loving relationship in which so much of the joy of Paton's life lay. And this joy began and remained in his own home. His children were more chums than anything else. Paton was himself always a boy and had what the old farmer called a ' boisteerious ' humour which greatly appreciated the family jokes. His children never let him forget the occasion when he was out for a long walk with his cocker spaniel. The dog made a wide circuit to avoid cows and was found waiting for its master outside a well-known pub. On another occasion he had been discussing the onset of Totalitarianism which provoked from his children this brilliant effort :

Our pater
Is not a dictator :
A confusion into which all
May excusably fall.
When it was proposed, I am told,
It left him quite cold.
' I cannot sufficiently throw about my weight
In the totalitarian state.'

In short, Paton was entirely human.

In this biography Miss Sinclair tells the story of Paton's many activities, of his successive promotions from one appointment to another with greater responsibility and with more demanding calls on his judgment. There is necessarily a certain amount of repetition. That could not be avoided in a biography which shows Paton in contact with problems to the solution of which he brought the same central principles. But the interest of such a career never slackens, and the reader is left at the close almost with a feeling of personal affection for Paton himself. Paton's friends will feel that justice has been done to him in this able narrative. In particular, we must admire the reserve and good taste of the biographer in her treatment of what might have been called the family tragedy of Mrs. Paton's transition to the Roman Catholic Church were it not that the unity and loyalty of the family life remained unaffected.

F. J. Rae.

Neville Stuart Talbot, 1879–1943 : A Memoir, by Mr. F. H. Brabant (S.C.M. ; 8s. 6d. net), is a book which could not fail to be interesting because it deals with so interesting a subject. Neville Stuart Talbot began as a soldier and served in the South African War. After the War he decided to enter the Church. He was President of the Oxford Union and thereafter became Chaplain to Balliol College. In the 1914–18 War he served with distinction as a chaplain and, if for nothing else, he will always be famous as the force behind Talbot House, the headquarters of Toc H. He was intimately connected with the Student Christian Movement. In 1920 he became Bishop of Pretoria. In 1933 he retired and returned to this country and accepted the living of St. Mary's at Nottingham. He died in 1943. He was both physically and spiritually a giant of a man. He towered well over six feet in height so that a cockney boy looking up at him once said, ' Hi, mister ! Would you hand us down the moon ? It don't matter about the stars.' He had a certain exuberance of character which made him a joyous but sometimes an embarrassing companion. It was said of him, ' He has enormous feet and he is always putting them into something or someone.' He loved the saying of the immortal sergeant in the 1914–18 War who remarked, ' It would never do for the troops to take this 'ere War seriously.' When he fell in love with his cousin, Cecil Mary Eastwood, he would stop entire strangers on the street, produce her photograph and say, ' Hi, have you seen my girl ? ' At a public meal during the S.C.M. Conference at Swanwick he rose and said, ' That's my wife. I think she's lovely. Don't you ? ' He himself once said, ' Christianity, like a motor car, proceeds by a series of explosions.' He acted somewhat on that principle himself. In the matter of religion he had two great qualities. First, he had an almost startling honesty. He once talked about how religion has got separated from the work-a-day world. ' Men must dig in that strange field of Christianity through its odd and in part misleading, part repellent, surface ; it is a mosaic of killjoyism and Balaam's asses ears, and Noah and Mothers' Meetings and Athanasian damns and the Archbishop of Canterbury with £15,000 a year —through to the treasure.' Second, he had himself a lovely faith. When his beloved wife died shortly after his second child was born he cabled home from South Africa, ' Darling Cecil died. . . . Baby well. Christ is risen.' It was said of him by a friend, ' We all felt that his name was much larger writ in the book of Life than it could ever be in the book of achievement.' He was one of these men whose greatest contribution to life was not what he did or said, but what he himself was. We are grateful to his biographer for this book, for in it something of Neville Stuart Talbot's personal attractiveness shines through.

William Barclay.

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